

A  
COLLECTION  
OF  
SERMONS.

1. *The best Employment.*
2. *A Gift for God alone.*
3. *The true Penitent.*
4. *The best Act of Oblivion.*

Together with  
NOTES upon JONAH.

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By *Thomas Fuller.*

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Mat. 13. 52.

*An householder bringeth forth out of his treasure things new and old.*

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L O N D O N,

Printed for *John Stafford*, and are to be sold at  
the sign of the *George* near Fleet bridge.

1657.

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# THE BEST *Phil: Fuller* EMPLOYMENT.

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Mat. 15. 30.

*And great multitudes came unto him, having with them those that were lame, blinde, dumb, maimed, and many others, and cast them down at Fesus feet, and he healed them.*

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*By Thomas Fuller.*

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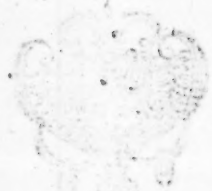
LONDON,  
Printed for *Iohn Stafford* in George-yard  
neer Fleet-bridge. 1656.

THE BEST

EMPLOYMENT

For the purpose of  
obtaining the best  
employment for the  
people of the country  
the following is  
the best method of  
obtaining the same

By the



For the purpose of  
obtaining the best  
employment for the  
people of the country  
the following is  
the best method of  
obtaining the same

THE BEST

THE BEST



*To my worthy friends of S. Brid-  
gets (commonly Brides) Pa-  
rish in London.*

The Blessings of this and  
a better life.

**J**acob, when sending  
his Son into *Ægypt*,  
advised them to car-  
ry \* to the Governour thereof, <sup>\* Gen. 43.</sup>  
(their unknown Brother) a  
*Present, a little balme, and a*  
*little honey, spices, and myrrhe,*  
*nutts, and almonds.* Herein both  
the *quality* and *quantity* of the  
*guift* is considerable:

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*The Epistle Dedicatory.*

The *Quality* : alas ! look on them in themselves , and they were but mean. *Egypt* ( to give it it's due ) excelled *Palestine* in many Commodities which were better to barter with forraigne Nations , as wicked men in all Ages surpassse the servants of *G O D* in outward accommodations.

The *Quantity* , but a little of each. To carry much would have been but the more burthen to their Cattle which carried it, and perchance lesse acceptable to him that received it. How-

## *The Epistle Dedicatory.*

However, one thing much commended this present, because (as the Text saith) they were *the best fruits of the Land*; and no rationall person can expect *better* than what is *best*. Some conformity there is betwixt their *Present*, & this my *Dedication*; none is more sensible than my self of the meanesse thereof: Besides *Zoar*, is it not a little one? yet is it the *best* that my barren condition can for the present afford, on which account I comfortably presume it will  
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*The Epistle Dedicatory.*

be as kindly taken as it is cordially tendred.

All I will adde is this ; The *Holy Spirit* compareth good Councell \* *nailes fastned*. In prosecution of which Metaphor, I hope that these *nailes* which were *entred* into your *hearts* at the *preaching* of them, shal now be *rivetted* into them by the *printing* thereof ; which is the hearty desire of

\* Ecclef. 12.  
v. 11.

*Your servant*


*in Jesus Christ,*

THO: FULLER.



ACT. 10. 38.

*Who went about doing of good.*

I.  He Text is parcell of that heavenly Sermon S. Peter preached at the conversion of the Centurion, and it is worth our inquiry into the Character of that Convert. Know then three Essentials did constitute a Centurion. 1. He must be a *Souldier*. 2. The Captain of an hundred men (whence his name Centurion.) 3. He must be a Gentile by extraction. For at this time the Rom. Emperor had took the Militia out of the hands of the Jewes, who politiquely would not trust that peevish & rebellious people with the sword in their hands, insomuch that there was a Castle,

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Acts

*Acts* 22.24. which overawed the Temple.

2. Now it is generally complained of *Souldiers*, that they are cruell, and (*Luke* 3.4.) too prone to *do violence*. It is charged on *Officers*, that they are *proud* and *insolent* in improving their places, and *Gentiles* are accused of *ignorance* towards God, and wickednesse in their conversations. All which observations are crossed in the *Centurion* in my Text.

3. Instead of taking away, and invading the Propriety of others, He, ver. 2. parted with what was his own in much almes to the poore. Instead of being proud towards others, in much humility he mace-rated himself with fasting (*v.* 30.) Instead of being guilty of Ignorance and Profaneness, he feared God with all his house. Let none hereafter envy this *Centurion* the height of his place, or repine at his power, ruling over a *hundred*, seeing he was a man of a *thousand*.

4. Let not any look on the Military profession, as on such a *Gentile*, out of which no *Prophet*; as on such a *NaZareth*, out of which no *Good* can arise. Let them  
not



not conceive the principles of fearing of God, and fighting with Men so opposite, that they cannot meet in the same person. Seeing on enquiry it will appeare, that all the *Centurions* in the New Testament were either *good* men, or lesse bad than many of more peaceable professions.

1. *The faithfull Centurion* (Mat. 8.) preferred for the same by our Saviour above those in *Israel*.

2. *The Centurion glorifying God, and justifying Christ at his Passion*: Luke 23. 47. *Certainly this was a righteous man.*

3. *The just Centurion*, who rescued *S. Paul* (*Acts* 22. 26.) from scourging, because a Roman.

4. *The serviceable Centurion*, who at *S. Paul's* entreaty conveyed the young man to a Captaine, whereby the Apostle escaped the conspiracy of his enemies.

5. *The civill Centurion*, who kept *S. Paul*, *Acts* 24. 23. forbidding none to minister unto him.

6. *Julius the courteous Centurion*, who  
B 2 saved

saved S. Paul at his shipwreck, *Acts* 27.42. when the Souldiers had a desire to kill him.

But beyond all, and above all, the *Centurion* in this chapter, whose piety may be a perfect pattern for all Christians to imitate.

5. *Obj.* If this *Centurion* was already so good, what needed S. Peter to be sent to him for his further conversion? What was this but *actum agere*, to do what was done before, seeing no further addition or accession could be made to his goodnesse, which already was so compleat in the kind and degrees thereof.

6. *Answer,* The *Centurion* was already in the state of Grace, but on the principles of a *Jewish Profelyte*: he looked for salvation by a *Messiah*, as yet to come, and on that account led a pious conversation. Had he died in that state, his soule, no doubt, had been saved with the rest of the godly Jewes before Christ: But better things were provided for this *Centurion*, God had stored up more kindly mercies for him to receive; *Peter* is sent to inform

inform of *Christ come*, and to clear his implicite into a distinct faith.

7. To this purpose the Apostle acquainteth him in his Sermon with the person and practises of our Saviour, though certainly the *breviate* onely, and *chief heads*, and not all his discourse at large, is opened by *S. Luke*, and my text is a principall part of our Christ his compleat character, *Who went about doing of good.*

8. Observe in the words, First, Christs Humility, *He went*

Secondly, His Industry. -- No small way, but *About.*

Thirdly, His Charity. *Doing of good.*

First, Humility, *He went*, and that *pedes ambulavit*, he constantly footed it. Indeed he was brought from *Nazareth*, the place of his Conception, to *Bethlehem*, where he was born, in the womb of his Mother, and when forced to *flie* (before he could go) into *Egypt*, probably was carried in the armes of his parents, otherwise he alwaies travailed on foot, one time excepted, when not so much out of Majesty as Mysterie, not so much to ease him-

self, as perform the propheticall prediction. He (*Mat. 2.*) rode alternately on the Ass, and the Ass Colt, otherwise, alwaies, (such his humility) *he went.*

9. Secondly, His Industry, *About.* But here it will be demanded, whether this did not something trespassse on our Saviours gravity, and that staidnesse which he used in other actions. Did not this savour something of an erratical and circumfraneous motion? Sure it was contrary to the counsell he gave his Disciples, *Into what town or city ye enter, there abide,* *Mat. 10. 11.* *Goe not from house to house,* *Luke 10. 2.* Had not therefore our Saviour, in like manner, better have fixed himselfe in one place, than thus to wander up and down when he *went about?*

10. I answer, three satisfactory reasons may be rendred of our Saviours frequent removals, though the first so sufficient in its self, it will give a discharge to the other two, as added onely for Ornament, not Necessity: 1. Therefore our Saviour went about *per force*, because he had no certain habitation of his own, therein constantly

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to *reside*, but was faine to make use of the houses of his friends therein to abide.

*Mat. 8, 20. The foxes have holes, and the birds of the aire have nests, but the son of man hath not where to lay his head.*

11. By the way let me bespeak the thankfulness of many persons (whom I behold in this Auditory) to whom God hath not onely given *Agurs* with, *Prov. 30.* to be fed with food convenient for them, but also so large estates, that they have plenty of Places, exchange of Houses, variety of Habitations; How ought such to lay out their soules in thankfulness to God! it faring in this point farre better with them, than with our Saviour himself, who for want of a dwelling, was faine to go *about*.

12. Secondly, Our Saviour went about, so the better to decline and escape the malice of those who sought after his life. Any man can at a near distance hit a *dead mark*, whilst he must be a good *marks-man* indeed who can hit a *flying Fowle*. Christ therefore was alwaies in motion, that he might not give a *steddy aim* to his

enemy's malice. When *Herod* the Fox designed his death in *Galilee*, then he took his private progresse into *Judea*, and when those in *Judea* projected to murder him, he made his secret return into *Galilee*, or else retreated (*John* 11.54.) to a City called *Ephraim*, in the wildernesse, and continued there.

13. He was unfit to be a Saviour of mankind, who would not by all prudentiall wayes be a Saver of himself. Though he would not *decline* death when his hour was come, he would not *court* it before that time, he would *lay* his life down, not *throw* it down, patiently *give* himself, not wilfully *cast* himself away for mankind. Otherwise, if he had refused to embrace all lawful wayes of self-preservation, untill his appointed time was come, he had died a Malefactor, not *made* by God a *sin* for us, but being a *sinner* of himself, no better than *Felo de se*, guilty of his own destruction.

14. Thirdly, Christ went about, so the more conveniently to disperse and dispencc his doctrine and miracles, that  
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the more people might enjoy the benefit thereof. If the Sun should alwaies stand still in one place, that part of the earth would be *fryed*, and the rest *frozen*, that would be parched with heat, and the rest pinched with cold; wherefore the providence of Nature hath so ordered and disposed it, that the Sun shall take his circuit through the Zodiack, that so his light and heat may be communicated to the more Countreys. Christ in like manner, that Sun of Righteousnesse, *Mal. 4. 2.* arising with healing in his wings, made his motion through the *twelve Signes*, I mean the twelve Tribes of *Israel*, that so the more places might participate of his Presence, Preaching, and Miracles.

14. Passe we now from his *Humility* to his *Charity*, *Went about doing of good*, and that in several considerations,

in respect of  $\left\{ \begin{array}{l} \text{All times.} \\ \text{All places.} \\ \text{All persons.} \end{array} \right.$

In endeavouring whereof may my weak endeavours, and your intentions, as well  
as

as we may observe our Saviours motion, and go about after him. *Sequiturque Patrem non passibus aequis*, and though in circular motions it matters not where we begin, so be it we continue moving, till we returne where we began; yet for methods sake we will first handle the first point, in respect of all times.

16. Let us take notice of a Diurnall, or daies work of our Saviour, He was no large *lier on bed*, but a *timely riser* about his *fathers work*, John 8.2. *And early in the morning he came again into the Temple.* As he rose early, he went late to bed, especially on the Sabbath day, the day of his greatest imployment: for when he had wearied himself all the day long with preaching his Word, at night when his work was ended, his work was new begun. People then pressing upon him afresh (forbidden before by the superstitious Pharisees) to be healed by him. As he rose early and went late to bed, so all the day long was he busied in doing of good.

17. If any time of the day may seem to be



be priviledged from Employment, and exempted from Industry, sure it is, the *time of Refection*, when Men in midst of the *Terme* of all their worke, may and must make a *Vacation* to themselves, the better to refresh their hungry and weary bodies therein. But even at those times, was *Christ* intentive in doing of good. True it is, it was *meat and drinke* unto him, to doe his Fathers work, [*John* 4. 32.] So zealous in prosecution thereof, that sometimes he fasted from other food. *Mark* 3. 20. *He could not so much as eat bread*, for the crowding of the company about him; but when Liberty was allowed him to take his repast, he improved his time in doing good, witnesse his demeanour at the table of the Pharisee, who invited him to dinner, as *Luke* 14. where he received not so much temporall food from the entertainer, as he bestowed Spirituall counsell upon him, *verse* 12. *Then said he also to them that bad him, &c.* He put forth a parable to them that were bidden, *verse* 7. and upon the occasion of these words, *Blessed*

*is he that shall eate bread in the Kingdome of God,* uttered by a fellow guest, he put forth a most heavenly Parable.

18. One demanded how a Man might make himselfe welcome at a Feast? to whom it was answered, *ne sis, ἀνύμωλος,* *come not thither without paying thy shot,* lest otherwise he be beheld as a clogge, or burden to the company. Another answered much to the same effect, *Sit not there as a stone upon a stoole,* that is, contribute, if not money, yet mirth to the company, bring some ingratiating quality with thee, that may make thee acceptable to thy fellow guests. Sure I am our Saviour was not indebted to the company where he dined, bringing with him, though no carnall mirth, which ends in sadnesse, yet spiritual joy, contained in that holy counsel which he so freely bestowed.

19. Secondly, In respect of all places, He did good wheresoever he came, at *Nazareth*, where he was conceived, *Bethleem*, where he was born, *Jordan*, where he was baptised, *Galilee*, where he conversed, *Getsemani*, where he was betrayed, *Gal-*  
*batha,*

*batha*, where he was condemned, *Gol-gatha*, where he was crucified, and which was the more to their sinne and shame, such places which did partake most of his corporall presence, did reap the lesse benefit by his spirituall preaching, witnesse *Bethsaida*, *Corazin*, and *Capernaum*.

20. Thirdly, In respect of all persons, 1. to those that were above him in a ci-vill respect, namely, to *Cesar* and his Officers, not onely preaching of Obedience, and payment of Tribute to the Emperour, but also putting him-selfe to the expence of a Miracle, (*Matthew. 17. 27.*) rather than *Cesar* should have his *Toll-mony* unpaid. 2. To such as were beneath him, as poorer than himselfe, because not having so good friends to relieve them. Thus though he himselfe held all that he had in *Frank-Almonage*, and lived on the *poore mans box*, beholden to the charity of *Foanna*, *Susanna*, and other his good *Benefactors* for his Maintenance, yet of a little, he gave a little, it being his

his constant custome (especially about the good time of the *Passover*) to dispence his almes to the poore. Otherwise when he said to *Indas* (*John 13.27.*) *That thou dost, do quickly.* The rest of the Disciples could not so quickly have commented on his words: that he desired him, the *bag-bearer*, to give something to the poore; had not the same been conformable to Christs common practise on such occasions, He did good to those about him, his Disciples, to those beside him, the ordinary Jews, to those against them, the very Soldiers sent to attach him, witnesse curing of *Malchus* his eare, stricken off by *Peter*.

21. But I meet with a double objection against Christs going about to do general good; the one being a sin of *omission*, the other of *commission*, charged on his account: I begin with the first, which thus may be urged against him, He who hath *ability* and *opportunity* to do right, and omitteth the same, is guilty of doing wrong, or the pretermitting of a benefir in such a case, is the committing of an injury. Now our Saviour was solemnly requested

quested and pressed (*Luke 12.13.*) to divide their Inheritance betwixt the two brethren, & yet he declined the doing of so acceptable an office, and gave the Petitioner unto him in that kinde, a flat deniall.

22. Answer, Both persons interested in the Divident of the land, did not sue unto him, but so that it was onely a *single motion*, not the *joynt petition* of both Brethren interested therein. 2. Christ, a *searcher of hearts*, might discover in him, who made the motion, a *covetous inclination*, and perchance a *litigious disposition*, not to stand to any agreement. Lastly, and chiefly, he had no calling to meddle therein, being a private person, and captious people *lay at the catch* on any shadow of a fault to accuse him, for invading the office of a Magistrate.

23. It is confessed, it is an honourable work to accommodate differences according to our Saviours own principles, *Blessed are the peacemakers*, especially to compremize discord betwixt so neer relations, as two Brethren. Hereby, haply, our Saviour might have prevented long  
and

and tedious suits, saved them the expenses of a costly prosecution in Law, and which was more, might have suppressed many uncharitable Animosities, and quenched heartburnings betwixt them. But one thing was wanting, A Commission to intermeddle therein, *A good deed is an ill deed, do by him who hath no calling to do it,* The Courts were open, and Judges therein appointed, to *heare and determine Causes* of this nature. They both, if so disposed, might sue out what was equivalent to our writ of *partition* in our Common Law, to part the Inheritance in equall portions betwixt them, whilst our Saviour justly refused to interpose in the Controversie, made a Mediatour betwixt *God and Man* in matters of higher consequence, but not betwixt *Man and Man* in things of temporall concerns.

24. Such therefore will find themselves much mistaken, who having little *ability*, and no *authority*, adventure on the *Ministeriall function* to *preach* and *baptize*, conceiving they shall be *justified* and *born out*  
in

in the *Court of Heaven* by the integrity of their *intentions* to employ their parts to *Gods* glory, whereas more is requisite to the legitimation of a publique act, and making it good, when done by a private person, namely, a lawfull commission to doe it, for want whereof our Saviour abstained to intermeddle as a *Magistrate*, though, he went about doing of good.

25. And here, by the way, let me insert another caution: Our Saviours going about from place to place, not fixed in a certain station, nothing favoureth or befriendeth the practice of such, who refuse to reside on *Parochiall charge*, but must have a whole *Province*, or *Principality* for the circuit of their *planetickall preaching*. These pretend to such prodigious parts, such *Paramount gifts* and *graces*, above the *standard* of other men, (and we must believe they have such signall endowments) *for they say to themselves*, That they conceive it pity such *Talents* should be buried in one *Parish*, and such ample abilities be stifled within the narrowness of one Cure: and hence it is, these *ambulatory*

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*Prea-*

*Preachers* remove from place to place, refusing to be settled in a certain habitation: But it is to be feared these men go about, sowing of Schism, setting of Errors, and spreading Faction, whilst our *Saviour* went about *doing of good*.

26. The next is a fault of *commission* charged on our *Saviour*, that he went not alwaies about *doing of good*, by his owne confession, *Mat. 10. 34. Think not I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, &c.* Now such who come to bring a sword to any place, surely their *room* is more welcome than their *company*, and it can no way be intitled to be a *good work*, when one (contrary to the *law of nature* it self) shall set variance betwixt so near and dear relations.

27. I answer, Our *Saviours* words, *I come to set a man at variance*, are not so to be understood, as if it were his *principall purpose* and *originall intent*, out of *premeditated plots*, and *set designe* to make these unnaturall differences, but that



that such sad effects, *de facto*, would come to passe, *per accidens*, through the corruption in mankind: For the *preaching* of the *Gospel* would meet with such opposition in *carnall mindes*, that our *Saviour* infallibly foresaw such *domesticall Antipathies* would inevitably follow the same. Thus, as the *Sun* intended by *nature* to lighten clear eyes, and arising daily for that purpose, yet occasioneth the smarting of such who are *sore*, or *blear-sighted*: So *Christ* being a *Peace-maker* and *Mediatour*, by his *message*, *employment*, and *desire*, proved against his own will through mens default, the generall incendiaries in *families*, and by consequence in *Cities*, *Countries*, and *Kingdomes*, though he went about *doing of good*.

28. Two eminent instances may be given of the good our *Saviour* did, First, all his Miracles were *saving Miracles*, which may serve for a *character* to distinguish them from the *Miracles* of his *Apostles*; *St. Paul* strikes *seeing Elinas blinde*, *Christ* makes *blind Bartimeus see*; *S. Peter* strikes *living Ananias* and *Sapphira dead*;

C 2

Christ

*Christ* makes *dead Girus* his daughter and *Lazarus* live. But if *Christ* was pleased to manifest himself in a destructive way, no *rational creature* shall be made the object of his anger, but a *Fig-tree* is found out (and that but a barren one) *Mat.* 21. 19. to be cursed; *Hoggs* are found out (and those the *beastliest* of all Beasts) *Mat.* 32. 8. to be drowned, to shew that if *God* in the *vindication* of his own honour, doth deviate from his naturall privity and propensity to mercy, and is necessitated, *se defendendo*, to appear in a revenging way: it is our *barrennesse* in *goodnesse*, and *beastliness* in *badnesse*, which inforceth him to what is contrary to his owne inclination.

29. Secondly, we may observe, that some of our *Saviours* *miracles* were double ones, one growing within another. Thus *Mat.* 9. 19. it was the chief intent of our *Saviour* to raise the daughter of the *Ruler*, when *ὡς ἐν πείδι*, *obiter*, as in the way thither, he did almost as great a *miracle* in curing her, who was long troubled with an Issue of blood. Thus *as cunning Gardeners*

deners, are said to have a *mysterie*, whereby (by inoculating one *flower* on another) they make them grow double: so our *Saviour* had *Twin-miracles*, and occasionall springing up in the midst of an intentional *miracle*.

30. But here a question may be propounded, not coming within the compasse of those condemned by the *Apostle*, 2 Tim. 2. 23. *For foolish and unlearned that do gender strife*; but such the answering whereof may give some *light* to our heads, and *heat* to our hearts and affections.

31. Seeing our *Saviour* was a *Benefactor* generall to all persons and places where he came, how came it to passe that he was not the *minion* of mankind, *deliciae humani generis*, the *darling* of the world, seeing he deserved no less, by his favours conferred upon it? how came men so generally to hate him, so often to *plot*, and at last to *practise* his destruction?

32. I answer, severall reasons may be rendred, some *nearer*, some more *remote*, why our *Saviour* could never be popular, though no man more merited the same;

First, because had he been universally beloved, it would have hindred the grand design of mans salvation, no *Judas* would have been found to betray him, no false Witnesses to accuse him, no *Pilate* to condemn him, no Souldiers to execute him, and therefore of necessity Christ was to incur many mens displeasure.

33. Secondly, he was to have not onely a notionall, but also an experimentall, yea, which was more, a meritorious knowledge of all miseries, to which humanity was subject, of *hunger*, *Mark* 11.12. of *thirst*, *John* 4.9. long and painfull preaching with little profit, because of peoples unbelief, *wearinesse under paine*, and *nakednesse upon the Crosse*, as also of the causlesse and undeserved hatred of people from those on whom he had conferred great favours, that so he might the better know to pray for pity, and believe his servants in the same condition.

34. Thirdly, though *our Savior went about doing of good*, yet some *wicked men* hated him, meerly because they were *wicked men*; there is a generation of people, which drive

drive a trade (whereby they will never grow spiritually rich) of receiving good, & returning evil. David, as a Prophet, yea, a Type of Christ, complained of such, *Psal.* 35. 12. *They rewarded me evil for good, to the spoyling of my soule.* Some men have such foul stomachs, as to turn all honey into choller, converting courtesies they have received into anger and malice.

35. Fourthly, Christ, though generally doing good, was distasted of many, because the Doctrines he delivered, were either above their understanding, or against their humour and inclination; it was said of Titus Vespasian the Emperour, *Neminem à se dimisit tristem.* He sent no man sad away from him. A happinesse denied to our Saviour himself, for when (*Mat.* 19. 22.) he advised the young man to sell all that he had and give it to the poore, and come and follow him; it is said, he went away sorrowfull, for he had great possessions.

36. Lastly, Christ, though generally ingratiating himself with his good deeds, could never arrive to be universally beloved, because he told people of their sins,

and foretold them of their sufferings, especially the 23. of *S. Matthew's Gospel*, where he pronounceth *eight woes*, and every woe *three fold* (four and twenty in all in effect) against Scribes, and Pharisees and Hypocrites.

37. It was said of *Will: Nassaw, Prince of Orange*, (*Father to the late Maurice*) the first Founder under *God*, of the Low-country mens liberty, being a popular *Prince*, courteous in his carriage to the meanest person, that he never put off his hat to a *Peasant*, or *Boar*; but with that gesture the *King of Spain* lost a Subject, and a free Member was gained to the united *Provinces*: how well they will require his kindnesse to his family, *posterity* will take notice, and *succeeding generations* will observe.

38. But our Saviour never pronounced one of the aforesaid woes, but instantly he lost the affections of some, who became his enemies for telling them the truth: Here a *Hypocrite* hated him, there a *Scribe* scorned him; here a *Lawyer* left him, there a *Pharisee* forsook him; and at  
one

one time, *Job. 6. 66.* many of his Disciples went back, and walked no more with him.

39. And here it is worth our observation to take notice of the difference between the preaching of *Moses* and our *Saviour*, the former promised all outward *happinesse* to such as kept *Gods lawes*, how they should be, *Deut. 28.* *Blessed in the field, and blessed in the city, blessed in their body, and blessed in their ground, and blessed in their cattel, blessed in their basket, and blessed in their store,* in a word, on condition they would observe *Gods commandements* he preached and promised unto them all external peace, plenty, and prosperity,

40. Our *Saviour's Sermons* were of a different, yea, contrary nature, as appeareth by that passage, *Mat. 5. 44.* *But I say unto you, love your enemies, blesse them that curse you, do good to them that hate you, and pray for them which despightfully use you and persecute you :*

Wherein

where-  
in is

1. Supposed, That the servants of God notwithstanding their walking *soberly, righteously, and godly*, to the utmost of their endeavours, shall have many enemies, crushers, and persecutors.

2. Imposed, That *Gospel principles* oblige such who will be the followers of *Christ*, to *blesse* those who are their most professed *enemies*.

These are two hard sayings together, and is able to bear them severally, & asunder; this mauled *Christ* his popularity, that notwithstanding all his *heavenly Sermons, holy life, and happy miracles*, he was hated by carnall men, chiefly on this account, because such as followed his *Doctrines*, must be sure of *persecution* here, and waite for a *reward* hereafter.

41. Let not the Ministers of the Gospel  
be



be disheartned, and discouraged, if with all their painfull preaching, and pious living and courteous, carriage to, and good usage of their people, they can never get, nor gaine their generall *good will*. The *Disciple* is not greater than his *Master*, nor the *servant* than his *Lord*, let us know to our comfort that Christ himself could never be long in *peaceable* possession of a generall good esteeme, but for the reasons aforesaid, fell into peoples displeasure, *though he went about doing of good.*

42. Now to make some use of the *Text* in generall, and first, is it so that our *Saviour went about doing of good?* serveth in this the first place to confute such, who will not at all go about, but immure themselves in a *Cloister*, pent within the walls thereof, and then pride themselves in this their will-worship, as the highest and holiest state of perfection, though there they zily wither on the stalk they grew on, without contributing any thing by their paines and parts to the *Church* or *Commonwealth*: May not both Church and State, as their creditors, justly sue them on an  
Action

Action of Debt, for imbezilling these their part; or, if you will, ingrossing them to themselves alone, wherein the Communion of Saints doth claime a joynt and publique interest; sure I am, our Saviour, that grand Exemplar of Holinesse, did not confine himself to a Cell, but *went about doing of good.*

43. Secondly, confuteth such *who goe about*, but how? not to do good, but to do mischief, every place they come at faring the worse for their company: Thus as a *Snaile* may be traced by the *slime* she leaveth behinde her, so these men may be tracked whithersoever they remove, by the footsteps of their own wickednesse. Here they have a wanton speech, there a-drop, an uncharitable passage; where they scatter a profane expression, they may be followed and found out by their bad words in one place, and worse works in another; these leave *Satan* for their *Sovereigne*, or *chief of their order*, Job 1. 7. *Who came from going to and fro in the earth, and from walking up and down in it.* But what to do? The *Apostle* telleth us,  
 I Pet.

1 Pet. 5. 8. *Walking about seeking whom he may devour.* Laziness is better than such labour, idleness than such employment, to go about doing of evil.

44. Thirdly, it confuteth such, who (to give them their due) *do some good*, and *go doing of some good*, but they go not about, their motion is circular, but semicircular at the best, they are onely beneficial to some of their own gang, of their own party, of their own faction, their goodness is not generall and universall, to all the true and proper objects thereof.

45. What saith S. Paul, Gal. 6. 10. *As we have therefore opportunities, let us doe good to all men, especially to them who are of the household of faith*; those indeed are to have a *Hanna's* part of our Favour, a *Benjamin's* portion of our Bounty, yet so, as all in extremity, are the objects of charity, we are to *bulke* none who come in our way, not to say that some of plentifull estates are bound to seek out such objects for their liberality.

46. It is observed, that the disease called *S. Anthony's fire*, or the *Cingles*, (because it

it clippeth and surroundeth the body in fashion of a girdle) is never mortall, till it wholly compasseth the waist, both sides of the inflammation meeting together; but on the contrary, Charity is never Sovereign effectually, and cordiall to purpose, untill it finisheth its full circuit, and taketh its compleat compasse, going about to do good.

47. It is an use of comfort to the *Saints* and *servants* of *God*, considering that *Christ*, who on *Earth* went about doing of good, now in heaven, *antiquum obtinet*, keeps his old wont, still retaineth his former mercifull and bountifull disposition, he hath not lesse goodnesse, for having more greatnesse, lesse grace for having more glory, yea, rather now he doth greater and better things for us, *because he is gone to the Father*, John 14.12. Whilst on earth his power was limited and confined, his lustre was clouded and eclipsed with his humanity, whereas now he is put into a better capacity to expresse himself, and assist us, able to work what we wish, and doe what we desire.

48. But

48. But now he doth not *goe about doing of good*, because after his long wearinesse on earth, he is reposed in ease and honour, and fixed at the right hand of his *Father in heaven*, yet still in some sence he may be said *to goe about doing of good*, such the extensivenesse of his providence, through the whole circle of *Creation*, from *Angels to worms*, though the *Master-piece* of his *mercy* is the daily making of intercession to *God* for his *servants*.

49. Some difference there is amongst learned men about the manner of his making intercession, some conceiving it done onely with his mouth, others onely really by vertue of his merit, probably it may be done both waies, the rather because our *Saviour* hath a *tongue* (as also a whole body, but glorified) in heaven, and it is not likely, that the mouth w<sup>ch</sup> pleaded for us on earth, is altogether silent for us in heaven, but in what manner soever this intercession be made, it is so done, as makes it both acceptable to *God*, and effectually for us, by him who now reigneth in glory, and formerly *went about doing of good*.  
*Amen.* *Finis.*

[illegible]

2

A  
G I F T  
FOR  
GOD ALONE.

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S. LUKE 10. ver. 27.

*Thou shalt love the Lord thy God with all  
thy heart, &c.*

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L O N D O N  
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1655.

3  
GIFT  
FOR  
GOD ALONE

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Printed for J. W. & S. at their bridge.



*A Gift for God alone.*

PROV. 23. ver. 26.  
*My son, give me thy heart.*

 Hese words, [*My son,*] are used more than sixteen times in this Book. It is therefore well worth our inquiry, what particular persons *Solomon* designed by that relative compellation.

First, *Negatively* : know that *Rehoboam*, *Solomon's son* begotten by him, ( *heir* but to two parts of twelve of his *Father's Kingdom*, but not to the *hundred* part of his *wisdome* ) was not particularly reflected at herein, nor any other of his bodily extraction; where, by the way, though we read of *Solomon's Wives* and *Concubines*, we can give but a slender account of his *Children*,

finding but *one Son*, and *two Daughters*, 1 *King.* 4. 11, 15. And probably, he was not fruitfull in issue, proportionably to his marriages.

2. Nor *Positively* : know *Solomon* was but the *instrumentall Pen man*, *Gods Spirit* the *principall Inditor* of this Book. And as our *Saviour* said, *Mat.* 12. 50. *Whosoever shall doe the will of my Father which is in heaven, the same is my brother, sister, and mother*; So, whosoever shall *attentively hear*, and *conscionably practise* the precept in my *Text*, the same is the *beloved son*, and *dear daughter* therein intended, *My son, give me thy heart*.

3. We will begin with a brief *paraphrase* on each *word*, so to disincumber them from all shew of difficulty, and then by *Gods assistance* shall raise one *staple Doctrine*, prove and apply it.

4. *Give*] not sell, we ought not to be saleable in *Gods service*, having *mercenary souls*, chiefly aiming at our own interest. Indeed, we may, and must with *Moses*, *Heb.* 11. 26 *have respect unto the recompense of reward*; we may look to it, and

at

at it, but so as we must look *in it, through it, beyond it, above it*, labouring to work our hearts to this *high, holy, and heavenly temper*, that were there no *heaven to reward, nor hell to punish*, we should serve God for himself, whose very *work is wages*. Drive not a *bargain* with him, seek not to *truck, or barter*, but freely *give him thy heart*.

5. *Me,*] God and none else. Here take notice that the *Pope of Rome*, (as he had often abused *Scripture*, to his own *ambitious* and *covetous* ends) did particularly, profanely misapply these words, and bow them to his own designe; for, about the year of our Lord, one thousand five hundred and eighty, he sent a *Bull* to the *Romane Catholicks*, (as they please to term themselves) the *seal* whereof was surrounded with this *Inscription*, *FILI MI, DA MIHI COR TUUM, ET SUFFICIT*, *My son, give me thy heart, and it sufficeth*. The meaning whereof was, that he dispensed with the *English Papists* to come to our *Churches*, be present at *Prayers*, hear *Sermons*, receive *Sacraments* of our *Ministers*,

alwaies provided, that there were a *mentall* or *cordiall* reservation of their hearts to embrace *Poperie*. In a word, he gave leave for their *hands, eyes, eares, feet, knees, tongues*, to be *Protestants*, so to escape the just penalty of the *Laws*, (which they nick-named, *persecution*) on condition they would be *Papists* in their hearts, and preserve a place there, for the entertaining of the *Romish superstition*. But know, that our heart is too big a boon, too good and great a gift to be bestowed on any *Pope*, or *Prince*, or *Creature*, how great, or glorious soever, and onely to be given to *God*.

6. *Thine heart.*] Thine: It ought to be every ones endeavour, chiefly to give his own heart to God: this excludes not a mans giving to God the heart of himself divided his wife, the hearts of himself multiplied his children, the hearts of his nearest and dearest relations, and indeed of all he converseth with, by endeavouring to promote and advance grace and goodnesse in their soules, but a mans principall care in the first place ought to be to give his own heart

heart to God, whose example (especially if a person of power and place) will be a good leading case to others his inferiours, to follow and imitate the same.

7. Once an eloquent Oratour free onely of words, being otherwise extremely covetous, made a large and Elegant Oration in *Latine* to perswade others, bountifully to contribute to a proper object of charity, whilst he himselfe would not part with one penny to that purpose. To whom one of his audience (though far his inferior in eloquence) made this short but sharp returne, *Qui suadet, sua det, Let him who seeks to perswade others, give something of his own.* It is but a meere mockery, and which will never make any impression on wise beholders, to move men to doe that, which the motioner refuseth to doe; whereas otherwise, a mans relations will be willing to give God their, when the leader gives him his heart.

8. Besides there may be some by ends, and *swifter* respects, in mens *authoritative* reforming of others, and enforcing them, (as to outward conformity) to give God

their hearts, men may get and gaine something by punishing Recusants in that kind, and may also therein satisfie their owne revengefull natures, under pretence of reforming the faults of others. Whereas *effectuall-selfe-reformation* is subject to no such suspitions, as proceeding from the *sincerity* of the *soule*, and aiming onely at the *glory* of *God*.

9. *Heart*,] and why not *Head*, seeing that is far the most noble part of the body, if part be not too meane a terme, to call it by; for let us consider how many offices of the *Soule*, are kept in the head: there is in the forepart thereof, the seat of the *Common sense*, judging of all objects, brought by the five senses thereunto; there in the *midst* is, what I may call the *Considers* Office, being the residence of the ever-active, and unwearied *Phansie*; there in the *hind part*, there is kept, as I may say, the *Remembrancers* Office, where the *Memorie* hath its scituation. Now that these *faculties* are so seated in the *head*, too plainly appears by the sad experience of such, who having had some violent contusion

tution in those parts, are defective in these respective performances. In a word, seeing the head is the *Throne of Reason*, and the most eminent part of the body; Why is it not, *give me thy head, rather then give me thy heart?*

10. I answer, The *heart* here is desired rather than the *Head*, because the *heart* gives *Law* to all the rest of the *Soul*, out of the abundance wherof, the mouth speaketh, eye seeth, eare heareth, Common-sense Judgeth, Memory remembreth, &c. If one was put to his choise whether he would have a *Palace* or *Castle* in a *City*, (put the case *white Hall* or the *Tower*) surely any discreet person would prefer the latter in his election. For though the *Palace* may be a pleasant place, of greater capacity and receit with many *Roomes of State*, yet the *Castle* is a *MagaZene of Ammunition*, which mastereth the other, and maketh it to attend the pleasure thereof. The *Head* may be compared to the *Palace*, but the *Heart* is the *Castle*, which commandeth it: so that a good *heart* will make a good, [that is, a *gracious*] *head*; but a good, [that is, a

a *learned Head,*] cannot make a *gracious heart.*

11. *Question;* Seeing it is in the power of God to take our heart if he pleaseth, without asking our leave; how cometh it to passe, that here it seemeth to sue for it, [*my Son give me thy heart*] which none can detain, or withhold from him, if he be minded to take the same.

12. *Answer.* Even for the same reason for which S. Paul would not take Onesimus from Philemon without his consent. *Philemon. 13. 14. whom I would have retained with me, that in thy stead, he might have ministered unto me in the bands of the Gospel. But without thy mind would I doe nothing, that thy benefit should not be as it were of Necessity, but willingly.* Man after his conversion hath free will, being moved with grace, to act in spiritual matters. *John. 8. 36. If the Son shall make you free, you shall be free indeed, and God to weth a chearfull giver, 2 Cor. 9. 7. God therefore expecteth that man should make a free and voluntary tender of his heart unto him, that he should willingly surrender,*  
and



and resigne his Soule to Gods service.

13. Come we now to the *maine Doctrine* out of the Text, which may thus be propounded.

A heart, presently, perfectly, and finally given to God is a gift, which God himselfe will accept.

I say presently. What saith Solomon, Prov. 3.28. *Say not unto thy Neighbour, Goe, and come againe, and to morrow I will give, when thou hast it by thee.* I hope we have our hearts by us now we are here assembled in Gods house, or else a foule shame it is to us to bring our bodies hither, and leave our hearts behinde at home, in our ships, or shops, or studies, or chambers, or counting-houses. Seeing then we have our hearts here, let us presently give them to God, it being unmannerly for us to make him wait and attend our leisure, *Qui cito dat, bis dat, Who giveth soon, giveth twice.* The gift being so mean in it self, let us better it, as much as we may, with the speedy giving thereof.

14. Secondly, *perfectly given*; We must not with *Ananias and Sapphira*,  
*Acts*

*Acts 5. 2.* Keep back part of our hearts, and present the rest unto God. He is a *jealous God*, who will share with none, but have all, or none: The *wilde Irish* have ever been accounted a barbarous Nation, as for many other brutish customes, so chiefly because *they*, and *their Cattle* lie together in the same room, which is their *hall*, & *kitchen*, and *parlor*, and *chamber*, as also the *kennell* for their *Dogs*, *stable* for their *Horse*, *stie* for their *Swine*, *stall* for their *Kine*, &c. And shall it not be accounted a base and barbarous practise in Christians to lodge God and their *lusts* in the same heart, *Swine* of *Drunkennes*, *Goat* of *wantonnes*, *Wolf* of *cruelty*, *Tyger* of *revenge*, &c. No, God will not be so unequally joyned, but give to him thy *whole heart*.

15. Lastly, *finally given*; After thou hast made a deed of gift to God of thy heart, thou must not make a *resumption*, or *revocation* thereof; *to give a thing*, and *take a thing*, is a play too childish for *Children*. We know what *Tragedies* were raised in the *family* of *Sampson* his *father-in-law*, *Judg. 14. 20.* because *Sampsons wife*  
was

*was taken from him, and given to his companion. Then surely God will not hold them guiltlesse, who having first given him their hearts, afterwards take them away again, and conferre them upon the world and wickednesse. 2 Tim. 4. 10. Demas hath forsaken me, having loved this present world, and is departed.*

1. Come we now to confute those *flammes*, which the *world*, the *flesh* and the *Devill*, commonly suggest to men to *deter* them, or at the least to *detaine* them from *giving their hearts to God*. Indeed I could give them better termes, as to call them *pleas*, *pretences*, *excuses*; but *flammes* is even good enough to expresse them.

2. First, they alledge for themselves, that in case they should *give their hearts to God*, they must presently take a finall farwell of all comforts and contentments in this *World*. Hereafter (say they) we must expect to live a dismall, dreary, dolefull, discontented, disconsolate life: no spark of pleasure, mirth, and jollity, but a *lifelesse heartlesse life*, when we have *given our hearts unto God*.

3. An-

3. Answer, I know not whether this *flamme* hath more of folly, or falsehood therein. Such needlesse *seares* and *Jealousies* the *Devil* starts in mens apprehensions. The *Jewes* were afraid in case they did permit our *Saviour* publickly to preach amongst them, *Iohn. 11.48.* That the *Romanes* would come and take away from them both the place and nation. Whereas indeed it had been the onely way to prevent their invasion, seeing the putting of *Christ* to *Death*, did not only accelerate, but cause the ruine of their *Nation*. Thus men suspect that the giving of their hearts to God will marre their mirth, and destroy their delight for the time to come; whereas on the contrary, it is the onely way, for the continuance, increase, and improvement thereof.

4. True it is, it will retrench that *Mock-mirth* which ends in mourning, that joy not to be rejoyced in, it will defaulk those *exorbitances* and *extravagances* of *Garnall* pleasure, wherein wicked men lay out their *soules*. But the tree of true joy shall thrive the better for the cutting off of these *suckers*

kers. Yea, which is more, a soul is utterly unacquainted with virgin, debilitated, and clarified joy, untill such time as the heart be given to God, from which moment all true joy beareth the Date thereof.

5. It is worth our observation to mark the difference betwixt the old Translation (made according to the vulgar Latine) and the new, conformed to the Originall in the rendering of the eighth Verse of the fourth Psalm.

Old Translation,

New Translation.

Thou haste put gladnesse in my heart: since the time their corne, and wine, and oyle increased.

Thou haste put gladnesse in my heart, more than in the time that their corne, and their wine increased.

Here we may see that oyle (to bring in these staple Commodities of the Land of Canaan) is inserted in the Vulgar without any warrant from the Originall; we cannot but dislike such an addition, more than what

what is warranted in the *Originall*; otherwise the *Doctrine* had been true in it self, though putting in *honey, balm*, all other commodities which that *Land* did afford. All of these could not equall that gladness of heart, which the *Spirit of God* puts into a *Christians soule*, after his heart is freely given to Gods service.

6. The second *flamme*: if we give our hearts to God, we shall want one to discharge our severall Relations to our wives, children, friends, neighbours, and acquaintance. God will so ingrosse and monopolize our hearts to himself alone, we shall want the use of them, to all other purposes, and intents, where we stand engaged.

7. Answer. This *flamme* hath as much folly and more malice than the former. Give thy heart to God, and he will return it unto thee during thy life, (and what needeth any longer term?) therewith to discharge thy Relations better than ever before. A heart given to God will rule thy paces unto thy wives bed, to keep thy affections loyall unto her without any wandering.

dring. In a word, it is so given to God, that it is still kept to thy selfe, to perform all those offices, which are according to Gods command.

8. Third *flamme*, But my heart is so bad, it is not worthy Gods acceptance, who justly will cast it away, both the gift & giver thereof. All the bad *Epithets* given to a heart in the *Scripture*, center and unite themselves in the mind, yea concur in the constitution thereof. An *obstinate heart*, Deut. 2.30. A *froward heart*, Psal. 101.4. A *proud heart*, Psa. 101.5. A *perverse heart*, Prov. 12.8. A *haughty heart*, Prov. 18.12. A *stout heart*, Esa. 5.9. A *stony heart*, Ezek. 11.19. A *hardned heart*, Mar. 8.17. A heart *slow to believe*, Luke 24.25. An *uncircumcised heart*, Act. 7.51. An *impenitent heart*, Rom. 2.5. And what else soever is found in *Scripture* sounding to the disgrace thereof. If therefore I should give so bad a heart to God, he would refuse it, and returne it to me in his just displeasure.

9. I answer, if this *flamme* cometh from a *Hypocrite* and *Dissembler*, it is utterly  
E unworthy

unworthy that any answer should be afforded thereunto. But if it come from a *penitent soule*, sadly sensible of its own badnesse, as in charity we are bound to believe the best, it deserveth a better name then a *flamme*, yea, is a hopefull and happy *symptome* (though of weake) of true grace in the party propounding it. Happy that man, blessed that woman, who from a feeling of their own unworthinesse, make this sincere complaint.

10. Be it known then to their comfort, that if they had a better heart, then this, whereof they complain, and did begrudge and repine to bestow it on *God*, yea, did keep and reserve the same for the service of *Satan*, and their own wicked lusts, then this were in them notorious and unpardonable *Hypocrisie*. But if this (as bad as it is) be the best heart they have, they may, yea must *give it to God*, and from him shall receive the same in a *New edition* bettered and amended. Thy *obstinate heart* shall be made *obedient*; thy *froward heart*, *forward* in *Gods service*; thy *proud heart*, *humble*; *perverse heart*, *plyable*; *haughty heart*, *sub-*  
*missive*;



*misse; stont heart, complying heart; stony heart, fleshy; hardned heart, soft; heart slow, quick to believe; uncircumcised heart, circumcised; impenitent heart, repenting, &c.* The onely way to get thy heart reformed, is, to *give it to God*, who will create a new heart in thee, according to *Dauids* desire.

II. Let us instance in three motives to quicken our performance in this duty. The first may be drawne from the dignity of the party desiring it; *God*, who *might command*, seemes in some sort in the *Text* to request. These last ten yeares have made a sad change in many mens conditions. Such who formerly relieved others, have since received reliefe from others. Need hath taught many an ingenuous tongue, a language, wherewith formerly it was unacquainted. It may move a milers heart to pity to heare them beg, (not thorough default of their own) who had a hand and heart to distribute to others. But ought we not to be affected with the motion made in the *Text*, wherein the great *God of Heaven* seemeth in some sort to *wave*

his *Might* and *Majesty*, and in *Triall* of our *Towardnesse* and *tenderneſſe*, becomes in the nature of a *Petitioner* unto us, *my Son* give me *thy heart*, or at least *wiſe*, doth onely deſire, what he may *demand* as his due, yea *command* as his right belonging unto him.

12. Second motive may be drawn from the deſerts of the Party, *he is worthy* (ſay the *Phariſees* of the *Centurion* to *Chriſt*) *For whom thou ſhouldeſt do this thing, for he loveth our Nation, and hath built us a Synagogue*, Luke 7.5. Many and great are the *indearments* and *obligations*, which God hath put upon us, *he loadeth us daily with benefits*, Pſal. 68. 19. (though we make but light of that load) as appeareth by our constant ingratitude.

13. The laſt motive may be taken from the danger of denyal: for be thou well aſſured, if thou reſuſe to *give God thy heart*, it wil not remaine thine long, to thy comfort. If any ſpeciall friend, ſo *honeſt*, that he would not deceive thee with falſe frights, and ſo *wiſe* that he could not therewith be deceived by others, ſhould  
ſeriously

seriously informe thee, that this *Night*, thou should be plundered of a *Jewel* of great value, which thou hast in thy house, & should request it of thee, to *secure* it for thee (in the *best* *acceptation* of the word) promising safe keeping, and seasonable restoring thereof; Surely thou shouldst discover little discretion to run the hazard of a *Robbery*, and refuse so faire and civill a motion for thy own advantage. Know in like manner, the *world*, *flesh*, and *Devil*, one or *all* of them, will purloine thy heart from thee, and imbezle it to thy destruction. In prevention whereof, do thou *make* a *Friend* therewith, and speedily bestow it, where it may be preserved for thee. *Adam* himself, though armed with *Originall Integrity*, how ill he kept his own heart, we his *Posterity* may sadly bemoan: despaire thou therefore to be the *Treasurer* of thy own heart, thou canst not lock it so fast, but *sin* or *Satan* by *force* or *fraud*, will *command* and *cozen* thee out of the possession of it, if it be not solemnly *given* to *God himself*.

14. And now, as once the *Eunuch* said

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to

to Philip, Acts 8. 36. *See here is water, what doth hinder me to be baptized?* To behold here all the requiſites to a deed of gift, what is it that debaireth us, but that inſtantly this tranſaction of our hearts may be compleated? Here we the *Granters* are preſent, and I charitably preſume have our hearts in a *ſpiritual ſenſe*, here within us; here is *God the Grantee*, who hath promiſed, where two or three are met together in his name, to be in the miſt of them; here are *witneſſes* enow, ſeeing he who as party to one deed (wherein himſelf is concerned) *may be a witneſſe* to the grant of another, and *legally* attelt the truth thereof. Nor is there any need of counſell of publick *Notaries* to draw up and ingroſſe an inſtrument herein, ſeeing nothing is required to the giving of the heart ſave the giving of the heart; the more ſimply, the more ſurely it is performed.

15. O the commendable ſimplicity of former *Ages*, and their plain dealings in bargains and ſeals: what their hearts thought their tongues ſaid; what their tongues ſaid their teeth ſeal'd, whoſe ſeals of bricke  
dough

dough held better to all purposes and intents than ours of the most sensious wax: how many Manours in those dayes were conveyed in few words, *From me and mine, to thee and thine*; where, as now, a span of ground can scarce be conveyed under a span of parchment, such is the litigiousnesse of our Age.

16. But know, in giving our hearts, we are to deal with him who is the searcher of the hearts, and who hateth all ceremonious complements, preferring down-right sincerity. Indeed, if the head was to be given, some might conceive it fit and necessary that the tongue and brains thereof should be imployed in making a large and eloquent Oration at such transactions; but the heart being now to be given, it may be done with silence and sincerity, with a serious promise, from this very moment to consecrate the same totally and finally to Gods service.

17. I have read of *James the fourth*, King of Scotland, that on his death bed he bequeathed his heart to the Lord Douglas, to carry the same to *Ierusalem*, and to see it

buried by the *grave* of *our Saviour*, which the Lord performed accordingly; and in avowance thereof, the *Honourable Families* of the *Douglasses* at this day, give a *heart proper* in the *Base-point* of the *Shield*.

18. Some will praise the *officiousness* of a *Servant* in doing his *Masters* command, but none can excuse the *superstition* of the *Master*, save onely by charging it on the *erroneous devotion* of those *dark daies* he lived in: but let not us delay it till our death, but in our life-time in the *height* of our *health, wealth, and prosperity*, let us not *send by others*, but *give our selves*, not our *carnal, corporeal heart*, but our *spiritual heart*, (I mean, all the *powers and faculties* of our *souls*) not to be interred in the *material grave* of *our Saviour*, but to be buried with him in true *mortification*, which will be truly to *practise* the *precept* given in my Text, *My son, give me thy heart*. Amen.

*F I N I S.*

# THE TRUE PENITENT.

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Prov. 28. 13.

—*He that confesseth and forsaketh his sin,  
shall finde mercy.*

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L O N D O N

Printed for JOHN STAFFORD at Fleet-bridge.  
1655.







## *The true Penitent.*

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LUKE 22 61.  
*And wept bitterly.*

**T**Women doe not more differ one from another, than the selfe-same man at severall times, differs from himselfe. Behold a Christian at the High-water-mark, when'tis Spring-tide of Grace with him, and how full is he fraught with pious Meditations? Good Thoughts, godly Words, gracious Works, so that one would think he would instantly steele from Holinesse to Happinesse. (The Top of Grace confines with the Bottom of Glory) and wonders to see so much Triumphant Sanctity in a Militant Christian. But now look on the same Man,  
at

at Ebbing Water, when left to himselfe in the Agony of a Temptation, and how much shall we find him disguised from himselfe? All his former good motions dead and buried, and in their room ariseth another Generation, which never knew *Ioseph*. Dismall Thoughts, desperate Words, damnable Deeds, one would feare he would suddenly fall into the Bottomless pit, but one Haires breadth betwixt him and Hell. Wofull the soule who comes so neere, yet blessed the soule who never comes neerer. We need not go farther for a pregnant proof thereof, than to the Example of *S. Peter*, in this Chapter. How promise-valiant was He, never to forsake his Master? And yet in the time of triall, how basely did he behave himselfe? Thus every one can conquer a Temptation, but He who is assaulted with it, and when it is brought home to our heart, There is the Man, yea, there is more than the Man, yea, there must be a God to assist the Man, to subdue and overcome it.

2. But as the sicknesse of *Lazarus*, so the sinne of Saint *Peter* was not unto death, but

but for the Glory of God. *Rejoyce not over me, O mine enemy; for though I fall, yet shall I rise againe.* Soone after the Lord look't, the Cock Crew, and the day dawn'd in the heart of Saint *Peter*, out he hafts of the High Priests Hall; Privacy complyes best with Repentance. No such company for a Penitent, as onely himself and his God, and now all alone he gives himself over to Lamentation. He smote the stony Rock also, and waters gushed forth; so that rivers Ran in desolate places. *Cephas* a stone, *Peter*, a rock, smitten with the sence of his sinnes, flowes with plentifull rivers of Sorrow. O Happy day of his Repentance! day, which had a fair afternoon, but a very rainy morning, *And he went out and wept bitterly.*

3. *And wept bitterly.* The Text contains the Cure for the falling sicknesse of the Soule, and is so short that it needes no division, onely (to avoid confusion) I will handle it, first, in reference to Saint *Peter*, then in application to our selves; meane time let none be offended at me, that clean thorough my discourse, I call him *S. Peter*, though

though then in the midst of his misery whom some will not style so, though now in the heighth of his happinesse. Sure their taking of the Sain ship from those in heaven, hath added no more holnesse to themselves on earth. But, such *Honour* have all his Saints, that they are to be mentioned with honour. And see the Patent of *Peters* Saint ship penned with his teares in my text, written out so much the more fairely, by how much it was the more blurred. *And wept bitterly.*

4. Inference to *S. Peter*, three pertinent Questions must be propounded, & answered. The first, Why did *S. Peter* take on so heavily, seeing so much may be said for lessening his fault? and though not wholly to excuse in great degree to extenuate his offence. For first, it was but a sin of Infirmitie, done besides, yea, against his purpose and intention. He did not with a high hand tempt a temptation: but alas! his Heart was too great for his Heart, his Will to promise too great for his power to perform. Secondly, a forcible Motive moved him thereunto, namely, feare to lose

lose his life. It was not *S. Peter*, but *S. Peters* Passion which denied his Master, or rather, he did but reserve himself to confess him at a fitter opportunity. Thirdly, As the Spouse in the *Canticles* saith, *I sleep, but my heart waketh*; So Saint *Peter* might say, *My mouth renounceth my Master, but my minde doth retein him*. The Deniall is but from the teeth outwards, *ore, non corde*. Lastly, the lameness of his Lie, may be hidden or helped, by lending it the ~~Char~~ Jesuiticall. ritable Staffe, of an equivocation, *Verily I know not the Man*, that is, I know him not with intent to tell you of him; or I know no such *meer man* as you mean, for my Master is both *God and Man*.

5. The Answer to this Objection is easie: For, *S. Peter* did not looke on such Passages, as might lessen his Fault, but onely observed such Circumstances, as tended to the Heightning, Extending, and Aggravating thereof. As for Equivocation, that sluggish Piece of Popery, could not be so early a riser, as to be up in the Church in the twy-light, and first dawning of the Gospel. For first, *S. Peter* did consider, that

that he was *forewarned*, and therefore should have been forearmed. He could not plead that he was surprized on a sudden, Christ having given him before a Caveat thereof. Secondly, He did it against his free Promise, and flat Protestation; as if *Childs play*, too mean for men; were good enough for God; fast and loose, bind and break, solemnly say one thing, and presently do another. Thirdly, He did it Thrice: Once may be imputed to Incontinency, Twice ascribed to Infirmity, but Thrice is incapable of any charitable Comment. So that Favour it self must be forced to condemn it for a wilful Offence. Lastly, It was not a bare Deniall, but a Denial imbossed with Oaths, and embroidered with Curses, such is the Concatenation betwixt one Sin and another. The Naturalists report of the Providence, of the Pismire, that when she storeth up Grain for the Winter, she biteth off both the ends of the Corn, thereby to prevent the growing thereof. But if we should be so unhappy as to commit one Sin, O let us with speedy repentance spoile the procreative

creative power thereof, before that One Sin hath begot another: for how quickly did *S. Peter* adde Swearing to Lying, and Cursing to both?

6. Thus the Eares and Eyes of *S. Peter* were onely open to heare and see such matters as most made against him: learn we from him, to measure the dimension of a sin, and not to listen to what Flesh and Blood may prompt us, for the lessening of our Offences. Mattereth it not then, though we cannot measure the Compass of the Earth, take the Height of the Heavens, if we can, by the *Jacobs Staff of Gods Word*, take the true *Altitude* of our heinous transgressions: If there be any Circumstances which tend to the extenuating of our Faults, though we should chance to lose them; Gods goodnesse will finde them; and if we should forget them, he would remember them. Let us look seriously on such things as render our faults the foulest; following the Example of *S. Peter* in my Text, Looking upwards, he seeth God threatning; downwards, the Devill insulting; within him, his Conscience

ence raging; without him, Good men mourning; Bad men mocking, that the first of the Apostles, *S. Peter*; in the Publick'st of Places, the High-Priests Hall; before the Prophanest of Persons, the High-Priests Servants; at the Weakest of Motives, the Summons of a Maid; did the worst of Actions, Deny his Master; Once, and not touch'd thereat; Twice, and not troubled thereat; Thrice, but there he stopt; but there he stay'd; but there he stinted: *And he went out and wept bitterly.*

7. The second Question here to be demanded, is this, *Wherein consisted the validity and efficacy of the weeping of S. Peter, that thereby he obtained his Pardon?*

8. To this we answer, First Negatively. The vertue of his Weeping did not consist in his Weeping, for by the bare Deed done, did redound neither Good to him, nor Glory to God. If God be thirsty, he will not tell us, nor drink of the buckets of our teares. For all the Rivers of the Field are his, and so are the Fountaines on a thousand Hills. I could both sigh  
and



and smile, at the simplicity of some Pagan People in *America*, who having told a Lie, used to let their tongues blood in expiation thereof. A good Cure for the Squinancy, but no Satisfaction for Lying. And if not Red teares, then much lesse White teares, are in themselves, any wayes expiatory of the least sin. Now, Positively, Herein was the vertue of *St. Peters Weeping*, which procured his Pardon, that his Weeping was washed in the blood of his Saviour: In vaine had *Peter* wept, had not Christ first bled for *Peter*. Could the eyes of a Penitent vie moisture with the Month of *April*? All were to no purpose, without relating by Faith to Christ; such Prodigall weeping would sooner drown the Sinner, than wash a Sin. It was not the *Water*, but it was that *Sope*, *Malac.* 3.2. which did *rinse* the soul of *S. Peter*.

9. By the way we must observe, that all people are not bound to weepe for their sinnes, because some cannot, by reason of naturall impediment. There is *genus siccoculum*, people, whose eyes by nature are like the Pit, into which

*Joseph* was put, wherein there was no water. Others there be, whose grief is too great to be managed by weeping. And as the teares are even ready to fall out of their eyes, they are countermanded back again with amazement and stupefaction: therefore those Mothers, who want Milk, are not bound to suckle their own Children, but either to bring them up by hand, or to provide a Nurse for them; so God expects not that those should weep, whose eyes are drie Nurses, but that some other wayes they expresse their sorrow for their sins. And commonly such people, though they are water-bound, yet will not be wind-bound too, but what they spare in teares, they spend in sighs. Such persons are not to be reproached, but pitied, as lacking an outlet for the exportation of their sorrow; & it is to be feared, that Grief will wrong the Vessell the more, for lacking a vent; a favour, which Nature afforded to *St. Peter* in my Text: For *He could go out and weep bitterly.*

10. The third and last Question to be pro-

propounded, is this: Suppose *S. Peter* had died suddenly, immediately after his denying of his Master, and just before his Repentance; *What then had become of the soule of S. Peter?*

11. I answer: First, *As is the Mother, so is the Daughter*: an Impossible Supposition hath begot and brought forth an Impossible Conclusion. Suppose that the Sun had been quite put out in the last Eclipse, whence then should the torch of the Moon, and the taper of the Starres be lighted? Suppose that *Abraham* had really sacrificed *Isaac*, when he did but offer him, who then had been the Father of *Jacob*? To come closer to the question. It was impossible for *Peter* to die before his Repentance; not but that he was mortall in himself (any Arrow in Deaths Quiver might have wounded him to the heart, a Feaver burn him, a Dropsie drown him, any deadly Disease surprize him) but because his life, as well naturall, as spiritual, was hid with Christ in God, *Col. 3. 3.* whose wisdom, as it had permitted his Fall, so his goodness had decreed his Recove-

ry. The Bones in the blessed body of our Saviour, were *frangibilia*, but not *frangenda*; they were *breakable* in their own nature, but could never actually be broken, as being secured from all possibility of fracture, by that Prophecy premised, *A bone of him shall not be broken*. In like manner, seeing God had determined the salvation of St. Peter; Heaven and Earth might sooner passe away, than he fall finally, in spight of Sicknesse, and Death, and Sin, and Satan, and Hell it self, he must rise, he must survive, he must recover. But, not forced with the strength of the Supposition, but out of good will, to gratifie ingenious Adversaries, be it granted, that S. Peter had died suddenly, after his sinne, and before his explicate, actual repentance for this particular fault; yet I say, his soule had gone to Heaven. For, consider first, Though the Boughs of his sinnes spread wide, and Branches sprouted high, yet the Root thereof was but humane Infirmitie, consistent with saving Grace. And though he denied his Master Thrice, yet it was but Once in effect,

effect, All in one continued Hot blood, his soule being never cooled, or re-inforced with new thoughts. Secondly, He had in him true repentance, *quoad principium gratiae*, an habitual Repentance, which through Gods Mercy, and Christs Merits, was sufficient for his salvation. If any dissent from me herein, because I make Habitual Repentance, like *Jannus*, to look as well forward as backward, effectual for the remission of future, as well as past-sinnes; let such consider with themselves, First, they cannot, but must die. Secondly, they cannot, but must sin; and it is possible they may <sup>die</sup> suddenly; guilty of sins of infirmity, actually unrepented of. In such a case, their judgement will not allow Purgatory: Their will cannot indure Hell; Heaven is the place which they hope and desire to go to; wherefore what favour they expect for themselves; let them charitably allow to S. Peter. But what go we about to do? the Text takes away the subject of the Question; whereof we dispute; Peter did revive, and recover, witness his *sighing*, his *sobbing*, his *weeping*, his *wailing* in my Text.

12. The use of this might serve to confute the censoriousnes of many in this Age, who seeing their Brother guilty of a grievous sinne, presently condemn him for *A Reprobate and Castaway*. Thus the Poore mans Soule, cast by his owne sinnes to Hells Brinke, is throwne down by other mens Censures to Hells Bottom. It is reported, of *Iohn Duns Scotus*, the great School-man, that being in a strong fit of an Apoplexy, the standers by conceived him to be dead indeed. Whereupon, out of the cruell kindnesse, and over-officious forwardnesse of his Friends and Kindred, he was buried as yet being alive, and afterwards knockt out his brains against the sides of the Coffin. Thus the précipitate hastines of some censorious people, beholding their brother in a desperate sinne, or deep temptation, bring no Cordials, but call for a Coffin, vote him spiritually dead, and instead of rubbing him, fall a winding him. They conclude, there is no hope, there is no help, he's past sense, he's past saving, he's gone, he's given over to a reprobate minde, no way with him but one,

one, and that is eternall damnation. Thus they bury mens soules alive, and (as much as lies in their power) tumble them into the bottomlesse pit; though the best is, such uncharitable carriage more hurteth the Doers than the Sufferers. Whereas men should know, that every wound in the soule, which is *Mortale*, is not *mortiferum*; And that it cometh to pass in the Christian Combate, what often happeneth in Bodily Battels: Fames Trumpet kills more than the Sword, and many, reported by People to be slain over-night, are found alive in the morning, though (perchance) sorely wounded, or taken Captives. *Sorely wounded*! but so as they may be cured. *Taken captives*! but so as they may be freed by Gods pardon on their repentance, like *S. Peter* in my Text, who *went out*, &c.

13. So much of the Text, in reference to *S. Peter*: Come we now to the application unto our selves. The Pope pretendeth to be the onely Successor of *S. Peter*, but in this respect we all are his Successors; we all have followed him, we all have sate in his *Chair*, we all have denied our Master,

ster, though not Formally, *totidem verbis*, yet Equivalently, and it is to be feared, some of us Transcendently. There be divers degrees, and different manners of denying of Christ; some deny him Totally, as Apostates; some Partially, as Profane people; some in his Essence, as Atheists; some in his Deity, as Arians; some in his Humanity, as Nestorians; some in his Merits, as some Proud Papists; some in his spirituall Dominion over them, as all Licentious People. *If I be a master, where is my fear? saith the Lord of Hosts: Mal. 1.6.* so that they who call God Master with their mouths, and do not honour him in their hearts by their lives, doe in effect Deny him, and Un-master him, as much as lieth in their power.

14. Saint *Paul* complaineth, (*Titus 1. last ver.*) of some who profess that they know God, but in works they deny him. And *S. Peter* comes closer (*second Epist. Cap. 2. ver. 1.*) even denying the Lord that bought them. And the same reproof is echoed by *S. Jude*, ver. 4. turning the grace of God into lasciviousnesse, and denying



*denying the onely Lord God, and our Lord Iesus Christ.* The best of us all, in some measure, have been guilty hereof, and have abused our Christian Freedome, the more freely to abuse Christ who gave it us. Wherefore, as we have been like *S. Peter* in Sinning, let us be like *S. Peter* in Sorrowing, let us *go out*, not with outward Moving, but inward Mending; not shifting our Place, but changing our Praise, go out of our Sinnes, goe out of our Selves, go out to our Saviour, go out and *weep bitterly.*

15. Yea, but may some man say, I never could, nor shall *weep bitterly for my sine.* I am affected for outward afflictions, like *Rabel weeping for her children, and would not be comforted.* If I have a Ship sunk in the Sea, I can almost again drown it in my weeping. But alas! when I am to sorrow for my Sinnes, no Teares, as Voluntaries, profer themselves to my service. And I have much adoe to Persuade any to bewaile my Wickedness, yea, I have grieved more for one Temporall Cross, than for all the Sinnes I ever Committed: which

which makes me to feare, that for want of bitter weeping here, I shall go to the place of weeping and wailing hereafter.

16. If any penitent Soule doth stagger with this Objection, let him stay himselfe with these following Meditations. First know, that Sorrow for Sufferings must of necessity be more Violent and Passionate, than our Sorrow for our Sins. First, because it is not only a Pure, Virgin, & Delibated Sorrow, but hath much of the mixture of Impatience, Discontentment, and Rebellion against Divine Providence. And these make the Sorrow more Vo-call, Clamorous, and Obstreperous. Secondly, because we Sorrow for our Sufferings, *with the whole man*; and for our Sins, but with *half the man*, onely our Regenerate Part, our Sanctified Moity. For our Flesh, all the while, laughs at Sin, and delights in it. Thirdly, because Sorrow for our Sufferings makes an immediat impression upon our bodies, whereas sorrow for our Sins works directly on the Soul, and on the Body, but *by the by*, and at the *second hand*. Now, although all Sorrow doth  
flow

flow from the Soul, as the Fountain; yet because it runneth through the Body, as the Channel, and from thence is furnished with outward Expressions (as Teares, Sighs, Cries, rending the Haire, wringing the Hands, and the like) hence cometh it to passe, that Sorrow for Sufferings is best stored with plenty and variety of outward lamentations.

17. For a second Comfort take this. Though Sorrow for Sufferings be more Passionate, Sorrow for Sinnes is more Permanent. *David saith, Psal. 51. 3. And my sinne is ever before me.* As the Sin, so the Sorrow of a Saint is ever before him; morning, evening, early, late, day, night; he may go away with it, but cannot run away without it. Again, Sorrow for Sin doth grieve more, though it doth complain lesse, which will appeare by comparing of Two sick Persons, one having the Tooth-ach, the other the Consumption: He that hath the Tooth-ach, cries out most, even to the disturbing of the standers by; and no wonder, if where the mouth be Plaintiff, it *complaine* aloud of its

its own grievances: and yet all know the Tooth ach not to be mortall; it hath raised many from their Beds, sent few to the Grave, hindred the sleep of many, hastned the death of few: Whereas he who hath the Consumption, doth not roare, nor rage, nor cry out, and the little breath left in his bad lungs, he layeth out, rather than in living, than in fighting. And yet sure his grief is the greater, as knowing that he carrieth, though the easiest, yet the surest death about him. And such is a Saints Sorrow for his Sins, low and silent; the lesse grieving he keeps, the more grieving he keeps; the lesse he expresseth the more he retaineth. It is a *continual dropping*, and you know it is the *sober rain* which maketh the *earth drunk*.

18. Third and last Comfort. Know, that our Sorrow for our Sins, though little in it selfe, is great in Gods acceptance and Appreciation. Well doth any wise earthly Prince know how to value the liberality of his loyall Subjects, who shall assist him in his great want with a small summe of money, especially if he knoweth that they

they are deeply impoverished & struggle with their necessity, which makes his gracious goodnesse to interpret a small gift a great one, comming from a large Heart, confined to a narrow Estate. But farre better doth the King of *Heaven* know how barren we are in Grace, how beggarly in Goodnesse, so that sorrow for our Sinnes comes from us with great difficulty and disadvantage, we are faine to strive and struggle against our corruptions, before one teare be extracted.

*Spigellus* in his Booke of Anatomy, telleth us, That many *English* Mothers and Nurses have a foolish custome to swaddle the breasts of their new-borne Babes over-hard, and so straiten their stomacks, that their lungs cannot dilate themselves in breathing: and this (by the way) doth he say is the cause why more die of the Consumption in *England*, than in any other Country. Sure I am, that by the wilfull folly of our first Parents, *Adam* and *Eve*, before we had our Birth, when first we had our Being, we were so soule-

soule bound with sin, and hard tied with the bands of Originall Corruption, that it hindreth the spirituall breathing of all our affections. Yet God is pleased to take our Widows Mite of Sorrow in good worth, knowing it proceeds from poverty; yea, which is more, Heaven can smile to see a sinner grieve, that he cannot grieve for his sins; and God is pleased to see him squeeze the bottles of his eyes, though he can wring no moisture out of them. Twist these severall Cords together into one Cable of comfort, which tied to the Anchor of hope, will keep the pensive soule from sinking in despaire, though he cannot weep so bitterly for his sinnes, as he doth for outward afflictions.

19. However, seeing it is the bounden duty of all, to endeavour to sorrow for their sinnes; this serves to confute the jollity of this Age. Wherein, instead of weeping bitterly, we have laughing heartily, and quaffing constantly, and faring daintily, and talking wantonly, and lying horribly, and swearing hideously, and  
living

living lazily, and dying desperately. In  
 those dayes the Lord began to cut Israel  
 short, 2 Kings 10.23. And God now be-  
 gins to cut England short, short in men,  
 short in meat, short in money, short in  
 wealth, so that it is to be feared, that  
 Great Britain will be Little Britain, and  
 remain great onely in her Sins and Suffer-  
 ings. And is this a time for men to leng-  
 then themselves, when God doth shorten  
 them! Is this a time for people to affect  
 fond fashions, when it is to be feared we  
 shall be all brought into the same fashion  
 of Ruine and Desolation? A strange  
 People! who can dance at so dolefull mu-  
 sique, as the *Passing-bell of a Church and*  
*Common-wealth*? Take heed, Atheisme  
 knocks at the doore of the hearts of all  
 men, and where Luxury is the Porter it  
 will be let in. Let not the multiplicity of so  
 many Religions as are now on foot, make  
 you carelesse to have any, but carefull to  
 have the best.

20. O Beloved, take the Fruit, though  
 you should throw away the Basket, though  
 you should slight the Preacher, embrace

G

his

his Counsel. Think not that Christ will call each of you immediately from Heaven as he did, *Saul, Saul, why persecutest thou me?* or that with *S. Austin*, you shall here a voice saying to you, *solle & lege, take up thy book and read:* or that with *St. Peter*, before wee repent, the cock must literally crow, and Christ Corporally look upon us. Every reproofe of the Preacher, is the crowing of the Cock, every check in your Conscience, is the crowing of the Cock, every spectacle of Mortality presented before you, every affliction inflicted upon you, every motion to Repentance arising within you, is the crowing of the Cock. These you must listen to, and obey. And yet we read of the *Sybarites*, a luxurious people in *Graecia*, who, that they might better enjoy their ease, and quiet, commanded that no Cocks should be kept in their City, that so they might sleep the more soundly, not having their heads troubled with the proclamations of those Heraulds of the Morning. So I am afraid there be some that could wish, that there were no more Preachers



others in England, then at one time there were smiths in Israell, no Cocks to crow, no wayes to waken them out of the sleep of their carnall security.

21. But I hope better things of you, and such as accompany salvation. Neither need I to use any other motive to incite you to spirituall sorrow, then the very words of our Saviour, Mat. 5. 4. *Blessed are those that mourn, for they shall be comforted.* Peter was comforted afterwards, yea, he had an expresse of Comfort dispatch'd and addressed to him in particular, Mark. 16. 7. *But goe your way, and tell his Disciples and Peter, that he goeth before you into Gallilee.*

22. Yea, all Gods Saints shall taste of spirituall comfort. As *Fosha* when he entred to *Ferisbo* was carefull to spare her house, at whose window the Red Lace did hang out, so God will be carefull to preserve such, at whose windows, at whose eyes, Rednesse made by their mourning, as a signe of their sorrow doth appeare, and at the last day, as it is *Isaiah. 25. 8.* *The Lord God will wipe away teares from all their faces.* The Papists have a tale,

that as our Saviour sweated with carrying his Crosse, a worthy woman, one *Veronica* met him, and gave him a handkerchief therewith to wipe his face. Which ragge (they say) still remaines at *Rome* fit therein to wrap up the rest of their *Apooraphal Traditions*. Grant it a tale that this Saint gave a handkerchief to him, it is a truth, that he will give one to every good Saint, to take away their teares, and he will wipe the face of that *Magdalen*, who wiped his feet.

*Euripus* 23. It is reported of *Aristotle* that great Philosopher, that being unable to unriddle that mystery of nature, the motion of the *Sea*, impatient of his ignorance, he wilfully drowned himselfe in that water which Posed him, with these words, *Quid ego non capio te, tu capias me*, because I cannot conceive thee, thou shalt containe me: no little foolish deed of a great carnall wise man. But seeing that the happinesse Heaven mounteth so High, that it cannot enter into the heart of man to conceive it, let us labour so to live here, that in due time going hence, we may enter into those  
Joyes,

Joyes, which cannot enter into us, and be received by that Blisse, which cannot be conceived by our braine, Where amongst many other worthy Saints we shall meet with S. Peter, though not in the *Pensive posture* wherein we find him my Text, then *Singing sweetly*, who in my Text *went out and wept bitterly*. Amen.

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*FINIS.*

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joyes, which cannot be knowne, and  
received by that blood, which cannot  
be conceived by our brains. Wherefore  
many such worthy souls we shall  
with St. Peter, though not in the  
same manner, we find him say, I  
then standing ready, who in my Tex-  
ture and composition, Amen.

FINIS

THE  
BEST ACT  
OF  
OBLIVION.

---

ECCLES: 12. 1.

*Remember now thy Creator in  
the dayes of thy youth.*

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LONDON.  
Printed for JOHN STAFFORD at Fleet-bridge.  
1655.

THE  
BEST  
ACT  
OF  
OBEDIENCE

Remember me to the General in  
the West of the Indies



LONDON:  
Printed for JOHN STAFFORD at the Bridge.



# The best Act of Oblivion.

PSAL. 25. 7.

*Remember not Lord the sins of my youth.*

**I**N these foure Psalmes which immediately follow one another, we may find the soul of *David*, presented in all the several postures of Piety, *lying, standing, sitting, kneeling.* In the 22. *Psalm*. he is lying all along, falling flat on's face, low groveling on the ground, even almost crring into a degree of dispaire. Speaking of himselfe in the History, of Christ in the Mystery, *My God, my God, why hast thou forsaken me?*

2. In the three and twentieth *Psalm*, he *standing*, and through Gods favour, in despite of his foes, *trampling and triumphing* over allopposition, *The Lord is my sheep.*

*shepherd, therefore shall I lack nothing.*

3. In the 24 *Psalme* he is *sitting*, like a Doctor in his Chaire, or a Professor in his place, reading a Lecture of Divinity, and describing the Character of that man, how he must be accomplished, who *shall ascend into the holy hill*, and hereafter be partaker of happinesse.

4. In this 25 *Psalme* he is *kneeling*, with hands, and voice lifted up to God, and on these two hinges the whole *Psalm* turneth, the one is a hearty beseeching of Gods mercy, the other a humble bemoaning of his own misery. Lent is a season for sorrow, this Week is the suburbs of *Lent*, this day the leader of this weeke, *Shrove-Sunday*, antiently used for penitents confessing of their sinnes. Wherefore what doctrine more needfull in it selfe, more usefull to us, more suitable to the Season, then to shrive our selves to God on *Shrove-Sunday*, joyning with *David* in his penitentiall devotions, *Remember not O Lord the sinnes of my youth.*

5. Which words containe *David's* Petition to the King of heaven, that he would be pleased to passe an *ACT OF OBLIVION*,



FORGIVEN, of the finnes of his youth. Pre-  
 mise we this, that God cannot properly  
 be said either to remember or forget, be-  
 cause all things alwayes present them-  
 selves as present unto him. But in Scripture  
 phrase, God is said then to *remember* mens  
 sins, when he doth *punish* them, then to  
*forget* mens sins when he doth *pardon*  
 them. Thus as *Moses* veiled his face, that  
 he might be the better beheld, so God to  
 allay the purity of his incomprehensibil-  
 nesse with meaner metall, namely with  
 expressions *after the manner of men*, to  
 make it work to our capacities, let us  
 praise God for his goodnesse herein, that  
 whereas we could not ascend to him, he  
 doth descend to us, and let us pray him,  
 that as here he doth cloud the object, to  
 make it fitter for our eyes, so hereafter he  
 would cleare our eyes to make them fitter  
 for the object, when in heaven we shall see  
 him as he is.

6. Before we come to the principall  
 point, we must first cleare the Text from  
 the Incumbrance of a double objection.  
 The first is this, it may seeme (may some  
 say) very improbable, that *David* should  
 have

have any sins of his youth, if we consider the Principalls wherupon his youth was past. The first was *Poverty*, We read that his Father  *Jesse* passed for an *old man*, we read not that he passed for a *rich man*, and probably his seaven proper sonnes, were the principall part of his wealth. Secondly, *painefulnesse*: *David*, though the youngest was not made a darling, but a drudge, sent by his father to follow the *Ewes* big with young, where he may seeme to have learned innocence and simplicity from the sheep he kept. Thirdly, *Piety*, *Psalm. 71. 5. For thou art my hope, O Lord God, thou art my trust from my youth.* And again in the 17 verse of the same *Psalm*, *O God thou hast taught me from my youth: David* began to be good betimes, a young *Satan*, and yet crossed that pestilent Proverb, was no old devil. And what is more still, he was constant in the furnace of affliction, *Psalm. 88. 15. Even from my youth up my sorrows have I suffered with a troubled mind.* The question then will be this, how could that water be corrupted, which was daily clarified? how could that *People* gather rust, which

which was duly filed? How could *David's* soule in his youth be *saty with sinne*, which was constantly *soured with suffering*.

7. But the answer is easie, for though *David*, for the maine were a man after Gods own heart, (the best transcript of the best copy) yet he, especially in his youth, had his fautes and infirmities, yea his finnes and transgressions. Though the Scripture maketh no mention of any eminent sin in his youth, the businesse with *Beersheba* being justly to be referred to *David's* reduced, and elder age. I will not conclude that *David* was of a wanton Constitution, because of a reddey Complexion. It is as injurious an inference, to conclude all bad which are beautifull, as it is a false and flattering consequence, to say all are honest who are deformed. Rather we may collect *David's* youth guilty of wantonnesse, from his having so many Wives and Concubines. But what goe I about to doe? Expect not that I should tell you the particular sins, when he could not tell his own, *Psal. 19. Who can tell him of he offendeth?* Or how can *David's* finnes

6 *The best Act of Oblivion.*

finnes be knowne to me, which he confesseth were unknowne to himselfe, which made him to say, *O Lord cleaue me from my secret sinnes.* But to silence our curiosity, that our conscience may speake. If *Dauids* youth which was poor, painfull, and pious, was guilty of sinnes, what shall we say of such whose education hath been Wealthy, Wanton, and Wicked? and I report the rest to be acted with shame, sorrow, and silence, in every mans conscience.

8. The second objection hath more difficulty in it, which is this, this may seeme but a superfluous prayer of *David*. For whereas in Charity it may and must be presumed, that *David* long since had beg'd pardon for his youthfull sinnes, that upon his begging, God had granted it, that upon his granting God never revoked it. What need now had *David* to preferre this petition for pardon of antiquated sinne, time out of mind committed by him, time out of minde remitted by God?

9. To this Objection I shape a fourfold

fold answer, *First*, though *David* no doubt, long since had been truly sorrowfull for his youthfull sinnes, yet he was sensible in himselfe, that if God would be extream, to marke what was done amisse, though he had repented of those his sinnes, yet he had sinned in that his Repentance. *Secondly*, though God had forgiven *Davids* sinnes so farre forth, as to pardon him eternall Damnation, yet he had not remitted unto him temporall affliction, which perchance pressing upon him at this present, he prayeth in this Psalm, for the removing or mitigating of them. So then the sence of his words sound thus, *Remember not Lord the sinnes of my youth*, that is, Lord lighten and lessen the afflictions which lye upon me, in this mine old age, justly inflicted on me, for my youthfull sinnes. *Thirdly*, Gods pardon for sinnes past, is ever granted with this condition, that the Party so pardoned, is bound to his good behaviour for the time to come, which if he breaks, he deserves in the strictnesse of Justice to forfeit the benefit of his Pardon. Now  
*David*

*David* was guilty afterward in that grand transgression of *Beerseba* and *Uriah*, which might in the extremity of Justice have made all his youthfull sinnes to be punished afresh upon him. *Lastly*, Grant *David* certainly assured of the Pardon of his youthfull sinnes, yet Gods Servants may pray for those blessings they have in possession, not for the obtaining of that they have, that is needlesse; but for the keeping of what they have obtained, that is necessary. Yea, God is well pleased with such prayers of his Saints, and interprets them to be praises unto him, and then these words, *Remember not the sinnes of my youth*, amount to this effect, Blessed be thy gracious goodnesse, who hast forgiven me the sins of my youth. However, here we may see that in matters of Devotion, too much caution cannot doe amisse, in the point of Pardon for sinnes, we cannot seek too oft, shut too safe, binde too sure. And therefore *David* who prayes elsewhere, *Lord remember David in his Troubles*, he could well be contented God would remember *Davids* Person to pro-  
- ted

*The best Act of Oblivion.* . . 9

test it, *Dauids* Piety to reward it, *Dauids* Misery to remove it, wrong done to *David* to revenge it; but as for *Dauids* finnes, and especially the finnes of his youth, here he lyes at another Guard, *Remember not Lord the finnes of my youth.*

10. Come we now to the principal point, which is this, youth is an age wherein men are prone to be excessively sinfull. By youth I understand that distance of age, which is interposed betwixt infancy, and the time wherein nature decays; all the time, that a man in his strength is in his owne disposing. Now the reasons, why youth rather then infancy or old age should be prone to wickednesse are these: First, because that in youth they first breake loose from the command of their masters, *Gal. 4. 1.* Now I say, that the heire, as long as he is a child, differeth nothing from a servant, though he be Lord of all, but is under Tutors, and governors, untill the time appointed of the Father, which time, though long a coming, when it comes at last, is very welcome to young men. *Esa* said in his heart, *Gen:*  
H the

the dayes for the mourning, for my father *Isaac* will come shortly, then will I slay my brother *Jacob*. Thus young men plot, project, and promise to themselves, The dayes will come, when my Father, or Master, or Tutor, will die, either naturally, or legally, will decease, either in his person, or power over me, and then I'll roare, and revell, and gad, and Game, and Dice, and Drink, and what not? In a word, young men thinke, that they justly may have an action against their parents, for *false imprisonment*, because they have unjustly curbed, and confined their wills; and though they dare not lay their action against their Parents, yet to make the best amends they may to themselves, whom they conceive heretofore wrong'd with too much restraint, they will hereafter right with too much liberty.

11. Secondly, because youth is an age, wherein mens passions are most headstrong, violent, and impetuous, so that it may be called the *Midsummer Moone*, or if you will rather the *Dog dayes* of mans life.

12. Thirdly,



12. Thirdly, because as in youth, mens mindes are most strong to desire, so their bodies are most able and active to performe any wickednesse.

13. Lastly, because young men put the day of death farre from them. For there is nothing that more frights men from profanesse ~~and~~ into piety, then the serious apprehension of death appearing, with the Arrerages thereof, eternall damnation, in case the party dieth not in the faith and favour of God. Now whereas old men see death *in plano*, as under their eyes, death is represented to young men in *Landskip*, as at a great distance from them. And when old men discourse to young men of death, young men are ready to answer them, as the High Priest did *Judas* in a different case, *what is that to us? looke you unto it.* The dayes of a man saith ~~the~~ *Scripture* are threescore yeares and ten. Now what some men possibly may live to, young men thinke they certainly must live to, they will not abate a day, nor a minute, nor a moment of threescore and ten, they have calculated their owne *Nativities*,

tivities, and so long they are sure they shall live.

14. As for the finnes whereof youth is most properly guilty, they are these: First *Pride*, and indeed, though they, and none else, have any just cause to be proud, yet they have the best seeming cause to ~~sh~~ and blood. For young men have health, and strength, and swiftnesse, and valour, and wit, and wisdom too, as they thinke themselves, though indeed the more fooles because they thinke so themselves.

15. Secondly *Prodigality*, for they begin where their Fathers did end, and are (the eldest sonne especially) in matter of Worldly wealth, as good men at their starting, as their fathers were at the ending of their Race. And commonly it cometh to passe, that where the father like *Logick* had his fist contracted, the sonne like *Rhetorick* hath his hand expanded.

16. The third sinne of youth is *Rashnesse*. For as old men, because they are acquainted with the Changes and chances of the world, when they goe about any  
great

great Action, start all doubts, dangers, and difficulties, probable, and possible, whereby sometimes it comes to passe, that by their tedious tarrying on causelesse caution, they lose the advantage of great Actions, which are made to goe off with a spring of speedy execution; so on the other side, young men who know litle, and feare less, being loath to confesse the poverty of their experience by borrowing counsell from others, rashly runne on, often to their hurt, alwayes to their hazard, as if successe was bound out of duty, to attend their most desperate designs. Yea, *David* himselfe cannot be excused from this sinne of Rashnesse, witnesse his words to *Abigail*, the 1 of *Sam.* 25.34. *As the Lord God of Israel liveth, except thou hadst hastned and come to meet me, surely there had not been left unto Nabal, by to morrow light, any that pisseth against the wall.* A precipitate project, what if the master was wilfull, must all the servants be wofull? what if *Nabal* had been too niggardly of his meate, must *David* be too prodigall of his sword? Yea, and he bindes it too with an

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oath,

oath, so that either he tooke Gods name too vainely in jest, or the innocent blood too sadly in earnest. Rashnesse is the third sin of youth.

17. Disobedience to Parents, followeth in the fourth place, a great sin to which young men are much subject, especially if their parents be feeble, and froward, and foolish too, perchance as doting by age, then they are ready to despise them.

18. The first and last sinne we insist on is wantonnesse, the proper and paramount sinne of youth, and therefore *S. Paul* writing to *Timothy*, 2 *Tim.* 2. 22. *Flee youthfull lusts.* One might thinke this precept, to *Timothy* might well have been spared, considering that *Timothy* had a weake body, subject to often infirmities, and such sick folke are likely to thinke rather of a Winding sheet, then Wantonnesse. Secondly, *Timothy* was temperate in his diet, daily drinking nothing but water, and such cold liquor was likely to quench all heate of lust, and yet because *Timothy* though a good man, though a weake, though a temperate man, yet but a man,  
and

and a young man, *S. Paul* thought the precept not improper for the person, *Flee youthfull lusts.* Lust is the first sinne of youth.

19. All these five are the sinnes of youth. Would I could say but as truly these five are all the sinnes of youth. But alas, youth is capable of, and subject to all sinnes whatsoever. And yet, though youth be too bad in it self, let us not make it worse then it is, With the fashion of the World, when an offender is guilty of more then he can answer, to charge him with more then he is guilty. Youth may commit all sinnes, yet all sinnes are not the sinnes of youth. A young man may be covetous, yet Covetousnesse is no young mans sinne. Old men would be angry, if they might not keep that vice to themselves. Though perchance they will call it by a more mannerly name of thristinesse. The result of all is this. These five sinnes are the *waiters in ordinary*, attending on youth. So that all young Persons are guilty of them in some measure, except God give them a better Proportion

of restraining grace. As for sinnes extraordinary, waiters on youth, they are innumerable, being as many as any other age hath, either inclination to desire, or ability to commit.

20. We come now to make a two-fold Application of what hath been said, the one to young men, the other to old men. But you will say, where shall middle age People be placed? Shall they be wholly neglected in the dispensation of this dayes doctrine? I answer, middle age People, shall have free leave and liberty to rank and reduce themselves, either amongst the young, or old persons, according to their owne Christian discretions. But I know where I shall find them all, for naturally we all would be young, and therefore to them, amongst the young people, I thus addresse my discourse.

21. You young people, ye have heard how youth is an age wherein men are prone to be exceedingly finfull, wherefore as you tender the Glory of God, the health of your bodies, the saving of your souls, let me intreate you to be carefull to avoid  
the

*The best Act of Oblivion.*

17

*god comfort.*

the sins of youth. It will be your own another day. Remember what *Iob* saith, though no doubt an excellent man, *Iob* 13. 26. *Thou writest bitter things against me, and makest me to possesse the iniquities of my youth. Thou makest me to possesse the iniquities of my youth.* If you lead dissolute lives whilst you are young, other possessions I cannot promise you, for your Lands may be lost, your goods gone, but this possession ye shall be sure of, (a strange Possession often purchased by Prodigality) you shall possesse the sinnes of your youth, and (if you live so long) in your old age soundly smart, for the luxury and intemperance of your youth. Remember also what *Solomon* saith, *Ecclesiastes* 11. 9. *Rejoyce, O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee unto judgement.* Which words consist: The first a Concession, The second a Commination; the first a Concession, for it is no positive Command; or rather

it

*an Ironical Concession.*

it is but an interpretative Connivance, not so much given as gotten, and indulgent to the frailty of humane flesh, *Rejoyce, O young man in thy youth, &c.* The second is a Commination, contrary to good Musick, it is harshest in the close, I should like the Indentures well but for the condition : *But know thou that for all these things God will bring thee unto judgement. Will bring thee,* which words import two things. First, the unwillingnesse of youth to come to judgement, Secondly, the unavoidablenesse, that youth must come to judgement, And how soon you shall come to judgement, is known to God alone. Flatter not your selves with a fond conceit of immortality. For though the *Psalmist* saith, *a horse is but a vain thing to save a man,* yet a very mote is no vaine thing to destroy a man. And whosoever shall be pleased to count the number, and mark the age of this Sacrifice in the old Testament, shall find more Kids and Lambs offered, then Goats and old Sheep.

22. But young men will say, preach you what you please, we will doe what we list.



list. Your perswasions shall not befoole us out of the pleasures of youth. Yea, this is but an envious discourse. Have ye not read of a Tyrant who having had one of his eyes accidentally put out, cruelly caused an eye of every one of his subjects to be bored out, that they might not mock at his deformity? And so, seeing youth is taken away from you, you would put it out in others, perswading them, if you could prevaile, to deprive themselves of those pleasures, to which youth doth intitile them.

23. If any such there be, that heare me to day, who fasten such envious Comments, on my innocent doctrine; I say if any such there be, as I feare there be some, and hope there be <sup>but</sup> few, and wish there were none; to such I say in the holy Irony of the Prophet *Michaiah* to King *Ahab*, *Goe up and prosper*. Larde your soules with delight, may your own mind, be the onely Measure of your Pleasure, carve what you please, and eate what you carve, and much good may that doe you which you eate; if it be not bad in it selfe,  
it

it shall never be made worse by my wishes. But as God saith to *Daniel*, *Dan. 12.* the last, in respect of his Prophecie, *But thou, O Daniel, shut up the words, and seale the book, and goe thy way till the end be, for thou shalt rest, and stand up in the lot at the end of dayes :* So say I to my Sermon this day, though onely in relation to such as count it an envious discourse; Sermon sleep for seven and seven yeeres, yea let the doctrine delivered this day, die for so long time, and when that time is expired, when it is probable enough that the Preacher shall be dead,<sup>y<sup>e</sup>t</sup> the Sermon shall new live, and then have a resurrection, in the beliefe of those young men, who now lesse believe it. The instructions now laught at, will then be long'd for. For indeed, this doctrine will grow the best when it is sown in those furrowes, which age hath made in the face. Till then, my Sermon will be contented to bear the burden of Envy, and then they that accuse it, must beare the burden of Folly, when they shall freely acquit it, and flatly condemne themselves.

24. I come now in the second place (and I hope with better successe) to you aged persons, nor let it be interpreted any disloyalty against the crowne of your old age, that I addresse my selfe to you in the last place; for (if I mistake not) the last, is the first; the close and conclusion, the highest place in the Sermon. Let me in all humility advise you, not to repine at Gods Providence, because your Youth is past. Course Complements, were exchanged betwixt *Pharaoh* and *Moses* at their last meeting, *Exod. 10. 28.* *Pharaoh* began, *Get thee gone, looke to thy selfe, see my face no more.* *Moses*, though meek, not morish; returned as short an answer, *Thou hast well spoken, I will see thy face no more.* The bargain is easily driven, where both parties desire it; *Pharaoh* cares not for *Moses*, *Moses* cares as little for *Pharaohs* company. In like manner, labour to be as willing to lose youth, as that hath been to leave you. Never seek by unlawfull waies, to wooe it to stay one minute longer. Let the departing thereof, cost thee not a sigh the more, or a smile the fewer.<sup>for</sup> Is youth gone

gone with the sweet thereof? then it is gone with the sin thereof: Is it gone with the delight thereof? then is it gone with the danger thereof: As hereafter your carnall delight will be the lesse, so your spirituall joy will be the more, if the fault be not in your selves.

25. Secondly, desire not, that as the Sun went back ten degrees on the diall of *AhaZ*, so that thou mightest be ten dayes, ten Weeks, ten Moneths, ten yeares younger then thou art. Such wishes I am sure are vaine, I suspect are wicked. What Souldier having escaped a desperate fight, desireth himselfe againe in the midst of it? What sea-man having escaped the Sands and Shelves, wisheth himself there again? and seeing ye have passed *salus iuventutis*, as *Tully* termes it, the troublesome Sea of youth, why should you wish your selves in it again? Neither thinke to say within your selves, O if we were young againe, the time which formerly we mispent in riot, we would hereafter improve in piety. The truth hereof will plainly be perceived, by your well husbanding

banding the life, which is left you to Gods glory. For he that will not be faithfull in a little, will not be faithfull in much. He<sup>y</sup> will not be a good husband on the Remnant, would be a bad one, if he had the whole Cloath. It is therefore to be suspected, that in your desiring to be young againe, you only make the pretence of Piety, the Pander to your owne Profanenesse.

26. Beware therefore that in your old age ye be not guilty of the sins of youth. Gardiners can tell you, that when Rose-trees are clipt in the moneth of *May*, so that then they cannot bring Roses, they doe commonly bring them in the *Autumn* spring, in the month of *September*. And it is possible, if you have been restrained, either by sicknesse of body, or naturall modesty, or want of opportunity, or restraining grace, from the excrescencies of youth, when you are young; I say it is possible, that you may be visited with such guests in your old age, and make them welcome at your own perill.

27. And this let me commend unto you,

you, when you survey the finnes of your youth, take heed of mistaking your Oblivion, for Innocenoe; and thinking your selves free from committing those finnes, which ye cannot remember. For were we at this instant, arraigned for some finnes we have done, we would plead, *Not guilty*. Not that we would be so impudent as to deny them if we did remember them, but we have as clearly forgot them, as if we had never committed them. Lord, thou layest such a sinne to my charge, there is some error, some mistake, some other may be guilty of it, but it is not I. But O what is said, *Rev. 20. 12.* in the description of the Generall judgement, *And the books were opened.* The bookes wherein every ones faults are registred and recorded, the persons who, and with whom, the place where, the time when, and in this point, midnight is as cleare a witnesse as noon day, concurring with the Testimony of our guilty consciences.

28. Another place of Scripture also deserves your observation, *Psal. 50. 21.* *these things hast thou done, and I kept silence,*  
*thou*

thou thoughtest, that I would together such  
 sins as thy self, but I will reprove thee, and  
 set them in order before thine eyes. I will  
 set them in order. Alas! when we sin, we  
 jumble and confound, and heap, and hud-  
 dle all together without any order or me-  
 thod. But God in his Book will reduce it  
 into a method. Item, such a sin when thou first didst  
 make. Item, such a one before thou didst  
 make. Item, such a one before thou wast  
 ready. Item, such a one before thou eatest  
 thy breakfast. Or else thus: He set them  
 in order according to their several matter;  
 The first leaf in the Book is *Original sin*,  
 and then *Actual sins* against God; actual  
 sins against our selves, actual sins against  
 our neighbours; then truly shall we be in  
 the case of *Judah*, Gen. 44. 16. when the  
 cup was found in his brother *Benjamin's*  
 sack, and may say with him, *What shall we*  
*say unto my Lord? what shall we speak? or*  
*how shall we clear our selves? God hath*  
*found out the iniquity of thy servants.*

29. One word more and I have done,  
 and I hope none will censure my Sermon

to be too long for this passage that remains, though our sinnes be set in order, and though the books be opened, be the books never so big, be the volumes never so vast, it matters not how big the books be of the debts we have owed if all be cross. If therefore we have true interest in the mercies of God, and merits of Christ, we may confidently come, and may comfortably pray, and shall be certainly heard with David in my Text, *Remember not O Lord the sins of my youth. Amen.*



## A Corolary.

**T**He Soule of Man as conjoynd with his Body, is in Scripture compared to a \* Candle : Now although omnes <sup>\*Job 18.6.</sup> animæ sunt æquales, all souls are equall in <sup>Prov. 20.27.</sup> essence, yet both in operation (wherein they must ask the body leave to exercise it self by its proper organs) as also in duration whilst conjoynd here with the body, there is great difference betwixt them. And we may in humble prosecution of the Scriptures Metaphor observe seven Candles in relation to their continuance in this life :

1. The first and least size is of those who have life in them, but never see light without them.

2. The second size is of such who are born into this world, but die before the concurrence of their Will with their Judgment, and therefore before their possibility of committing Actuell sinne, with the Babes of Bethlechem murdered by Herod.

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3. The

3. *The third is of those who arrive at an ability of Actuall sinne, yet expire before they have attained unto the Perfection of Youth, with the Children that mocked the Prophet Elisha.*

4. *The fourth size succeeds of those who are in the height and heat of their Youth, the proper subject of our foregoing Sermon.*

5. *The fifth is of those who cannot be so foolish and fond in flattering themselves, but that they must confesse Youth is past with them, though as yet they are not sensible of any decay in Nature: These are my Pew-fellowes in age, God grant we may beware the Atheisticall inference of those in the 2 Pet. 3. 4. denying the Day of Judgment, because all things continue as they were from the beginning of the Creation. We are subject to commit the same dangerous mistake in our Microcosme as they did in their great World, and to conclude Death will never surprize because we finde not in our selves any evident and eminent diminution of our strength, being as able and active as ever we have been in our remembrance.*

6. *The sixth size is of those whose Almond-*

tree doth flourish, though the budding thereof be no signe of Spring, but Autumn in them; *God grant they may understand the summons of Death, though at distance, listen to, and make good use of them.*

7. *The seventh and last size is of such who cannot appear in this place, nor come within the hearing of a Sermon, no Church but a Chimney-corner, or a Bed is the place of their aboad, whose Candle is in the socket, and Lamps ready to goe out for want of oyle to feed them.*

*To all these severall sizes, I mean to so many of them as are capable of understanding; GOD in Solomon speaks, Eccles. 12.1. Remember now thy Creatour. I say now, <sup>Nunc.</sup> Now, is an Atome, it will puzzle the skill of an <sup>Now.</sup> Angell to divide it; Now, is a Monosyllable, in all Learned (and many other) Languages, lest otherwise the name should be longer in pronouncing, than the thing, in continuing. God grant that what size soever the Candle of our life be, we may instantly remember our Creatour. Amen.*

*F I N I S.*

the first thing, though the building  
 should be of stone, but the  
 first thing, and that is the  
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Divine  
MEDITATIONS  
UPON  
Severall Subjects.

*wherunto is annexed,*  
G O D ' S   L O V E,  
A N D  
*Man's Unworthinesse.*

With severall Divine  
EJACULATIONS.

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Written by *John Quarles.*

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L O N D O N

Printed for *John Stafford*, and are to be sold at  
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MEDITATIONS

upon  
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By  
JOHN  
AND  
Thomas Comarbridge.

With several Divine  
ELUCIDATIONS.

Written by John Comarbridge.

LONDON  
Printed for John Sturges, and are to be sold at  
his house at the sign of the George  
near Fleetbridge, 1657.

# NOTES

UPON

JONAH.

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*By Thomas Fuller.*

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LONDON,  
Printed for *John Stafford* in George-yard  
near Fleet bridge. 1657.

NOTES

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# NOTES

UPON

JONAH:

Chap. i. ver. i.

*The word of the Lord came also  
unto Jonah the son of Amit-  
tai, saying.*

**S**ome thing must be premised of the Name, Parentage, Time and Place of this Prophet: His name (JONAH) signifying a *Dove* in Hebrew, but he answered his Name rather in flying so fast away, than in want of gall, wherewith he abounded.

a 2

Paren-

Parentage : son of *Amitai*. Men are differenced in the Bible, 1. by their Fathers : as *Benaiah* son of *Jehoida*. 2. Mothers : as *Joab* son of *Zerviah*. 3. Husbands : as *Mary* the wife of *Cleophas*. 4. Brothers : as *Judas* the brother of *James*. 5. Sons : as *Simon* of *Cyrene* the father of *Alexander* and *Rufus*. But that this Prophet was son to the widow of *Sarepta*, I believe no more, than that *Dinah*, *Jacob's* daughter was wife to *Job*. Or that *Ruth* was daughter to *Eglon* King of *Moab*: both which are as fondly fabled by Jewes, as justly rejected by Christians.

As for the Time and Place of this Prophet when and where he lived, though here omitted, is supplied, 2 *Kings* 14. 25. He was of *Gath Hopher*, a City of the Tribe of *Zebulon*, and lived in the time of *Ioash* King of *Israel*.

*The word of the Lord came.*] All Prophets and Preachers ought to have their Patent and Commission from God. *How can they Preach except they be sent?* Rom. 10. 15. That is, how can they Preach lawfully and profitably, though *de facto* they preach

preach to their own great harm and others little good. But as long as there is currant coyne, there will be counterfeit. *Ieroboam's* Priests under the Law, and *Sheva's* Sons in the Gospel, and at this day some who leap from the Loom to the Pulpit. I must confesse, an Asses head was good food in a famine; course meat is dainty when no better can be had. But now (thanks be to God) great is the company of Preachers, able and learned, and for ought I see, the Universities afford more Vine-dressers, than the Countrey can yeeld them Vine-yards. No necessity therefore, that such blinde Guides should be admitted.

## Verse 2.

*Arise and goe to Niniveh that great City, and cry against it: for their wickednesse is come up before me.*

The words contain *Jonah's* Commission. The place whither he was sent. What he should doe there.

The Commission, *Arise*. As if he had said, Thou hast long preached in *Israel* to little purpose: Great the pains, Small the profit of thy Ministry. I will therefore transplant thy preaching, to see if it will bring more fruit in another soyle. It is a signe of a ruine of a Church, when their Pastors are called from their Flocks to go to Forraigners. As *Jonah*, who was here made Non-resident against his will. When the eye-strings are broken, the heart-strings hold out not long after. The Prophets are called *Seers*, their departure presageth, that their Parishes soon after will dye and decay. For sure the Children of *Israel* prospered not long after, that *Jonah* a starre of the first bignesse was falne from that firmament to *arise* into the-horizon of *Nineveh*.

[*Go to Nineveh that great City.*] It is more than probable that this City being the Metropolis of *Assyria*, was not a little proud of the greatnesse of it, as able thereby to out-face the judgments of God, and to blunt the edge of his revenging sword with the populousnesse of her Inhabitants, before

before it could cut clean through them. But let no City, though never so great, thus presume upon her multitudes; the greater, the fairer mark she is for the arrows of Gods judgements (though indeed nothing seems great in his eyes save that man that seems little in his own:) and God can quickly substract in a day by sword, plague and famine, what health, peace and plenty hath multiplied in seven yeares. This Island since the ends of two Kingdomes, were made the middle of one Monarchy, hath got the addition of *Great Britain*, yet if compared to the Continent, we may say of it, as *Lot of Zoar*, *Is it not a little one?* Isa. 40. 15. *Behold the Nations are as the drop of a bucket, and are counted as the small dust of a ballance, he taketh up the Isles as a very little thing.* Let us the Inhabitants thereof not be proud of the greatnesse of it, which probably puffed up *Niniveh* the great City.

*And cry against it.*] Ministers must not mutter, but publickly and strongly cry against sinners: First, because sinners are *afarre off*: Isa. 59. 2. *But your iniquities have*

*have separated betwixt you and your God. Mat. 15. 8. Their heart is farre from me. Ephes. 2. 13. You who sometimes were as farre off. Secondly, because they are deafe. Thirdly, asleep. Fourthly, dead. If any object, why then it is lost labour to cry against sinners, Preaching to the Dead is as unprofitable as Praying for them. I Answer, Not so. For it is said, Iohn 5. 25. The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Too blame then are those that are cruelly kinde unto their people in sowing pillows under their elbowes. Honey-dewes, though they be sweet in tast, doe blast and black the corn: And smoothing of people in their sinnes, though pleasant to the palate of flesh, damneth and destroyeth the soule. And yet this command *to cry* no whit favours their practice, who change the strength of matter into stentorinousnesse of voice. Such peeces make a great report with powder, but are charged with no shot, and are uselesse to the beating down of sin. And it may be said of their *crying*, that they doe but whisper whilst they hollow.*

*For*

For their wickednesse is come up before me.] What the parricular sin of *Nineveh* was, is not exprest. Some think, had that City been arraigned for the sins of *Sodom*, it would have been found guilty: And no doubt *Sorcerie* the sin of the *East*, was no stranger in her own Countrey, and therefore the *Ninevites* thereto much addicted. But that *Oppression* was certainly their predominant sin, may be gathered out of the third of *Nahum*, ver. 1. *O bloody City, it is full of lyes and robbery, the prey departeth not.* Not content to be a Queen, of those Countreys she had subdued, she was a Tyrant. So then we see, all sins but *Oppression* especially, though naturally they tend downwards to their centre, and with their weight presse sinners to Hell; Yet they doe mount upwards by their cry and clamour, *Gen. 4. 10. & 18. 20.* It were then an advised way for us to make some counter-sounds to drown the noise of our sins, that God may not hear them. First, by sending up sighs from a penitent heart. Secondly, prayers and almes, *Acts 10. 41.* *Cornelius thy prayer is heard, and thine almes are*  
*had*

*had in remembrance in the sight of God.*  
Thirdly, by pleading Christ his merits;  
That the loud language of his blood may  
out-noise and silence the cry of our sins.  
*Heb. 12. 24.* Yet let Oppressours take no-  
tice, that theirs being the sin of *Nineveh*,  
as it is of an higher nature, so is it of an  
higher cry than other sins. And let the  
remorselesse Extortioner take this into his  
consideration: Hand-mills, though they  
grinde not so much, yet they grinde as  
much to powder as either Winde-mills or  
Water-mills, which are farre greater:  
though these Oppressors doe not mischief  
to so many as *Nineveh* did, yet to so ma-  
ny as comes within their clutches; they  
shew as mercilesse cruelty, and this is a sin  
will come up before God.

Verse



## Verse 3.

*But Jonah rose up to flee into Tarshish, from the presence of the Lord, and went down to Japho: For he found a ship going to Tarshish; so he paid the fare thereof; and went down into it, that he might goe with them into Tarshish, from the presence of the Lord.*

*But Jonah rose up.]* Whose superscription doth this Book bear? *Jonah's.* Why did he not like *Alexander*, when he was painted lay his finger on his wart? Why did he not conceal in silence his own faults and infirmities? Why did he paint his own deformity with his own pensill? Because the Pen-men of the Holy Word, are unpartiall

partiall Relators of their own faults, and of them who are dearest and nearest unto them. Who speaks more against *David* than *David*? *So ignorant was I and foolish, even as a beast before thee.* Who accuseth *S. Paul* more than *S. Paul*? *1 Tim. 1. 13. I was a Blasphemer, and a Persecuter, and an Oppressour.* We learn from *S. Stephen, Acts 7. 22.* That *Moses* was learned in all the wisdom of the *Egyptians*, but in *Moses* in his own writings, we finde no mention or commendation of this his learning. He spared not himself in registering his passion in smiting of the rock, neither spared he to record the cruelty of *Levi* his Grandfather, the shrewishnesse of *Zippora* his Wife, the Idolatry-promoting of *Aaron* his Brother, the murmuring of *Miriam* his Sister, the prophanenesse of *Nadab* and *Abihu* his Nephews. This amongst other reasons may be one to prove, that no Scripture is of private interpretation, but that holy men of God wrote it, as they were inspired by Gods holy Spirit. Whereas the Books of Heathen Writers are nothing else but the Inventories of their own virtues.

What

What are *Cesar's* Commentaries, but commentaries on the text of his own valour? But for a man thus farre to be unmann'd, as to banish self-love from himself, and with *Jonah*, to put his own flight and fault into the Calendar of Eternity. Who sees not the finger of God in *Jonah's* hand writing this prophecy?

Sundry carnall reasons may be alledged for *Jonah's* flight: First, fear of extreme and cruell usage from the wicked Ninevites. Secondly, despair that his preaching barren in *Israel* should be fruitfull in *Asshur*. Thirdly, the strangeness of the message, distastfull to a Jewish palate, to be sent to the Gentiles. Fourthly, a zeal to his Countrey, he might perceive that the conversion of the Gentiles would be the eversion of the Jewes; and therefore he was loth to be accessary to the destruction of his own Nation. Fifthly, that reason alledged by himself in the fourth Chap. and ver. 2. He feared to be disproved, because God was so mercifull. But let his reasons, though never so many and weighty, be put into one scale, and Gods absolute command weighed

ed against them in the other, *TEKEL*,  
*They are weighed in the ballance and found  
 too light.* Prosper: *Obedientia non discutit  
 Dei mandata, sed facit.* The Popish tenent  
 of *blinde Obedience*, is true doctrine in this  
 case; What God commands let's put in  
 speedy execution, without denying or de-  
 laying, or disputing the difficulties that at-  
 tend it.

*To flee.*] God bids *Jonah* goe, and he  
 flies, he supererogates, but in a wrong  
 worke. In him the Proverb findes truth,  
*The more haste, the worse speed.* We see  
 then, those that want legs to go in good-  
 nesse, can finde wings to flye in wicked-  
 nesse. The Elders of the Jewes (probably  
 aged Grandfires) how late were they up  
 that night our Saviour was betrayed? How  
 early did they rise that morning he was  
 condemned? How duly did they attend  
 the whole day he was crucified? who o-  
 therwise (no doubt) would have been in  
 their beds as drowzie as Dormice. It is  
 not therefore the greatnesse of the strides,  
 nor the swiftness of the pace, but the right-  
 nesse of the way which maketh our going  
 pleasing

pleasing unto God. 1 Cor. 9. 24. *So run that ye may obtain.* And if, with *David*, we cannot run the way of Gods commandments, let us goe them; if not goe, let us creep. And this may comfort us, that though we goe not so swift in our calling as we could desire, yet we goe in our calling: Our pace, though not fast, is firm; and still by degrees we draw nearer and nearer to that *Niniveh*, to which God hath sent us.

*To Tarshish.*] What and where this *Tarshish* was, Authors only agree, in disagreeing. Let this suffice: Be this *Tarshish* in *Asia*, be it in *Africa*; Be it City, be it Countrey; Be it Sea, be it Continent: this sure I am, it was not that *Nineveh* to which *Jonah* was sent.

*From the presence of the Lord.*] It were great ignorance in us to charge *Jonah* with such ignorance, as if he thought it absolutely possible to flye from Gods presence: And if he had been so erroneous, he made the most unadvised choice, to flye to the Sea, where there appears the most evident demonstration of Gods powerfull presence.

sence. *Psal. 107. 23. They that go down into the Sea in ships, &c.* The sight of the Sea might have been a Remembrancer to an Atheist, and put him in minde of a God. *Esaü* went to kill his brother *Jacob*, but when he met him his minde was altered, he fell a kissing him, and so departed. Thus the waves of the Sea march against the shore, as if they would eat it up: But when they have kissed the utmost brink of the sand, they melt themselves away to nothing. And this spectacle must needs make a man acknowledge a Deity. So then, these words *to flye away from the presence of the Lord*, are not simply to be understood; there being no flying from God, but thus: From God, an angry Judge for our sins; to God, a merciful Father in our Saviour. By this phrase then is meant, He deserted the Office of a Prophet, he forsook and relinquished the Ministeriall Function, whereabout God had imployed him. Thus to be *In Gods presence* is used in Holy Writ, *Deut. 10. 8. The Lord separated the Tribe of Levi to stand before the Lord.* 1 Kings 17. 1. *As the Lord liveth.*  
saith

*Isaiah* Elias, before whom I stand. What kinde of men then ought we Ministers to be? How decently ought we to demean and behave our selves, who are Chaplains in Ordinary to the King of Heaven. Every Month is our waiting Month: We are bound to constant and continuall attendance. It was the title of the Angel *Gabriel*, Luke 1. 19. *I am Gabriel that stand in the presence of God*, i. e. Ever ready to be sent of him in any imployment. Now as Angels are Gods Ministers in Heaven, so Ministers are Gods Angels on Earth, and stand in his presence from which *Jonah* did flye.

*And he went down to Japho, for he found a ship going to Tarshish.* ] *Japho* was the Port of *Ierusalem*, distant from thence some thirty miles, in the Tribe of *Dan*, afterwards called *Ioppa*. Here *Jonah* findes a ship for his purpose; how all things seem to favour and flatter his flight. He lights on a ship, the ship sets saile, and at the first the tyde serves, the winde seconds them. Let us suspect our selves, and search our actions whether they be not wrong, when

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we run without rub, and sayle without remora: For the first entrance into sinne is easie and pleasant; whereas in good actions when we begin them, it is a thousand to one, but that the Devil or our corruptions, start some enemies or obstacles to hinder us.

*So he payed the fare thereof.]* *Jonah* herein seems to be a man of a good conscience. Harken ye detainers of the wages of the hirelings: Know that *Oppression*, the master whom you serve, will deale otherwise with you, than you deale with your servants: For the wages of sin is death, and that shall duly be paid you. And you Servants who have received your hire afore hand, deale not worse with your Masters, for dealing the better with you, but conscionably doe your worke, that the Out-Landish Proverb may not be verified in you, *He that payes his Servants wages afore hand, cuts off his right arme*: that is, Occasions him to be lazic and slothfull.

*That he might goe with them to Tarshish from the presence of the Lord.]* *Pharaoh's* dreams were doubled, because it was a thing



thing determined by God, *Gen. 40. 42.* So these words were doubled in the Text, to show that it was no suddain motion or project whereon *Jonah* stumbled unawares, but it was a purpose consulted, concluded, debated, determined. He would, that he would flye from the presence of the Lord. Now, it is the opinion of some, that *Jonah* altered his calling and turned Merchant, but this is more than can be proved out of the words. Traffique in it self is lawfull, making those wooden bridges over the Sea, which joyn the Islands to the Continent, adopting those Commodities to Countreys, whereof they are barren themselves by nature. But it is not fitting that the Tribe of *Levi* should change Lots with the Tribe of *Assur*; Or that those who have *Curam Animarum*, should take upon them *Curam Animalium*: Apply themselves to Husbandry, Grasing, or any Mechanicall Trade.

## Verse 4.

*But the Lord sent out a great winde into the Sea, and there was a mighty tempest in the Sea, so that the ship was like to be broken.*

*But the Lord.]* Though the man did thus leave his Master, yet the Master will not thus leave his man: but sends a Pursuant after him. Learn from hence, God is carefull for his Servants, though they be carelesse for themselves. *Gen. 19. 16.* Thus also was God mercifull to *Thomas*, (who, for his temper, may be called, *the Jonah of the Apostles*) making a new apparition for the confirming of his faith, *Iohn 20. 26.* Let us pray to God, that he would love us to the end; that though we forsake him, he would not forsake us. That though we forget the duty of Children to him, he would be pleased to remember the love of a Father to us. And here we may admire  
Gods

Gods goodnesse to take such pains about the recalling of a froward sinner. Lord ! what was *Jonah* that thou shouldst regard him : or the sonne of *Amittai*, that thou shouldst visit him :

[*Sent out a great winde into the Sea.*] God is the commander of the windes, and hath them at his becke as the Centurion had his Servants. He saith to the East winde, Goe, and he goeth, *Exod. 10. 13.* And the West winde, Come, and he cometh, *Exod. 10. 19.* And to the South winde, Doe this, and he doeth it, *Psal. 78. 26.* If it be objected, that the Devil is styled, *Ephes. 2. 2.* The Prince of the power of the ayre : and therefore (to give the Devil his due) sicthence winde is nothing else but ayre moved by vapours : It may seem to be a subject of the Devils Dominions. I Answer, The Devil is no absolute Prince of the ayre, no Monarch, but onely he hath a deputed Command therein under the God of Heaven. And Satan dares not for the fear of a *priemunsire* exceed his commission, and endeavour any thing in the ayre, without Gods expresse command or permission : Much lesse

ean Witches and Conjurers ( Lieutenants under the Devil ) perform any thing therein. And as for the Heathens fancie, which make *Solus* God of the Winde, it is lighter than the winde it self.

*So that the ship was like to be broken.* ] Here a difficult Objection may be started. How could it stand with Gods justice to put so many innocent Mariners in hazard and jeopardy of their lives for the sinne of *Jonah* alone? But these Sheep, what have they done? Will God destroy the righteous with the wicked? Shall not the Judge of all the earth doe righteously? I answer, first at large. In God's proceedings what we cannot conceive to be good, we must not condemn to be bad: But suspect our selves, suspend our censures, admire his workes, which are never against right, though often above reason. To come nearer: God need not pick a quarrell with man, he hath just matter enough at any time to have a controversie with him, and to commence actions against him. These Mariners, though not guilty with *Jonah* in this particular act; yet had deserved this punish-

punishment of God, for their former manifold transgressions, from which no man is free.

Yet God hastened this punishment upon them for *Jonah's* presence with them. Wash not in the same bath with *Cerinthus*, decline the society of notorious sinners, *Rev.* 18. 4. Gold, though the noblest metall, loseth of his lustre by being continually worn in the same purse with silver: And the best men by associating themselves with the wicked, are often corrupted with their finnes, yea and partake of their plagues. Yet when men are implunged in misery, through the faults of others, and suffer for company for the sins of others, (as men in suretyship, undone by the prodigality of their friends for whom they were bound,) Let them reflect their eyes on their own faults, and know that though they be innocent in this particular, yet they have deserved this punishment of God for some other sin. And God may justly take advantage at his own pleasure to inflict the punishment. However, let them know themselves for sinners in an high degree,

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who

who involve others within the very and latitude of their owne punishments; As drunken Husbands, who by their prodigality drown'd their whole Family in a sea of want, making their Wives, Children, Servants, Cattle pinch and pine through their riot, and excesse. For our parts let us labour to attain to true piety, that so we may rather be a *Ioseph*, whose goodness may make a whole family to prosper; Rather one of those ten Righteous, for whose righteousnesse a whole *Sodome* might be saved; then an *Achan*, for whose sins an Army may be routed; or a *Jonah*, for whose fault, a whole ship full of men was like to be broken.

Verse

## Verse 5.

*Then the Mariners were afraid, and cryed every man unto his God, and cast the wares that were in the ship into the Sea, to lighten it of them: But Jonah was gone down into the sides of the ship, and he lay down, and was fast asleep.*

*Then the Mariners were afraid.* These words afford an harder than Sampson's riddle: Out of the Bold came Fear. Out of the Prophane, Piety. Out of the Covetous, came Casting away of goods. Mariners they are the hardiest of all people, so alwayes in danger, that they are never in danger, as if their hearts were made of those rocks, amongst which they use to sayle,

sayle, yet see, *they feared*. They are accounted a prophane kinde of people, a-kin'd unto the unjust Judge, *Luke 18. 2.* They are esteemed the *Nazarets* of the world, out of which cometh no good; Yet see, they pray. They are generally covetous, venturing their lives for lucre: yet see, they cast away their goods. Whence we may learn, that afflictions are able to affright most prophane men into piety: whether really inflicted, as unto *Pharaoh*; or certainly denounced, as unto *Ahab*. Wherefore, let us labour that we be as good, when afflictions are removed, as when they are inflicted; as pious in wealth, as in want; as well affected in health, as in sicknesse, that in prosperity we prove not Apostates from those pious resolutions, which we made in adversity. When *David* had appointed *Salomon* King, *1 Kings 1. 36.* *Beniah the son of Jehoiada answered, AMEN. And the Lord God of my Lord the King, say, AMEN.* So when in afflictions we have made any vowes of future piety, if we have deliverance, let us pray to God to ratifie and confirm our resolutions; and to give



us strength to fulfill and perform them :  
Lest otherwise we take but a lease of piety,  
during the term that the tempest doth last,  
& relapse to our former wickedness when  
the calm begins.

*And cryed every man unto his God.*] General  
punishments must have general  
prayer and humiliation, otherwise the pla-  
ster will be too narrow for the sore. *To his  
God.* The ship was fraught with a Misce-  
lanie of all Nations : It was a *Babel*, and  
contained a confusion of as many Religi-  
ons, as that of Languages : None were at  
a losse for a Deity to pray to. (So an un-  
naturall sin was Atheisme) Yet wofull then  
was the estate of the World, when one  
could not see G O D for Gods. But let  
us now be thankfull, that as the true Ser-  
pent of *Moses*, eat up and devoured the  
seeming Serpents which *Jannes* and *Jam-  
lires* the Egyptian Inchanters did make :  
So now, in the civillized world the know-  
ledge of the true God hath devoured and  
done away all fancies and fables of fained  
Gods. Nevertheless, as the Heathens in  
this ship, so every Christian may still pray  
to

to his proper GOD. *My Lord and my God,* saith *Thomas*, *I thank my God*, 1 Cor. 1. 4. The same is God to all in generall, and to each in particular.

*And cast the wares that were in the ship into the Sea. ] Skin for skin, and all that a man hath, will he give for his life, A& 27.* Now if life be so dear, how dear is the life of our life, the eternall happinesse of our soules? *What shall a man gaine, if he?* Therefore when it cometh in competition, whether we shall lose our soules, or our goods; let us drown our outward pelfe, lest it drown us; let us cast it away, lest we be cast away by it. *Woe be to him that loadeth himself of thick clay, Hab. 2. 6.* Rather as *Ioseph* saved himself from his Mistress, though he left his garment behinde him: So it matters not though we lose (the clothes of our soules) our earthly possessions; so be it our soules themselves still remain safe and entire. And if in such a case we must forgoe our goods, much more must we forsake our sins which are good for nothing, but to sink us down to destruction, *Heb. 12. 1.* Lets lay aside every waight,

waight, and the sin that doth so easily be-  
set us. And not onely pray to God to as-  
sist us, but with the Mariners in the Text,  
back and second our prayers by using all  
lawfull means for our own safety.

*But Jonah was gone down into the sides of  
the ship.* ] I here reade a contradiction in  
*Jonah's* actions: *He went down into the  
sides of the ship*; this favours of flight and  
of fear: *And there he slept*; this of confi-  
dence and security. Yet wonder I not that  
I cannot make sense of *Jonah's* actions,  
who surely at this time could scarce make  
sense of his owne. Sin distracts men, and  
makes them at the same time imbrace con-  
tradicting purposes: So that their resolu-  
tions fight as the twins in *Rebecka's* womb,  
and are as contrary to themselves as to  
God's lawes. See *Jonah* at one instant,  
*Formidat & audet.*

*And lay down, and was fast asleep.* ] An  
Emperour hearing of the death of one of  
his subjects, who was deeply indebted, sent  
to buy his bed, supposing there was some  
*opium*, or soporiferous vertue therein, that  
he could sleep so soundly thereon and be  
so

so much ingaged. Surely this Emperour would have proved a frank Chapman to have purchased *Jonah's* ship; who, notwithstanding he had so many things within, without, about, above, beneath to disturb him, yet, as if the tossing of the waves, had been the rocking of this cradle; and the roaring of the windes, Lullabyes in his ear, *was fast asleep*. Learn, first, it is a great sin with *Jonah* to be drowfie, when the rest are at their devotion, and yet many such Separatists, and Non-conformists we have, who by their sluggishnesse divide themselves from the whole Congregation. Indeed, *Entiches* had some plea for his sleeping, because *S. Paul's* Sermon was continued untill mid-night. But we may say to our people, as our Saviour to his Disciples, *What? can ye not watch with me one hour?* Secondly, it is a great sinne with us (with *Jonah*) to be secure, whilst we (with others) are in a common danger, and calamity. Consider the present estate of the Christian Church; Is it not tossed with the tempest of warre, as bad as *Jonah's* ship? It lost an Anchor, when the *Palati-*

*nate*

*Ark* was lost. It sprung a Leake, when  
*Rebel* was taken. One of the main Masts  
 thereof was split, when the King of *Sweden*  
 was kill'd. Though we in this *Island* be  
 safe in the sides of the ship, yet let us not  
 be sleepy as *Jonah*; but with our prayers  
 commend to God the distressed of our  
 Beyond-sea-brethren; and thank God that  
 we (like *Gideon's* Fleece) are dry, when the  
 ground round about is wet with weeping;  
 steep'd in teares, bedew'd with mourning.  
 Thirdly, persevering in sinne besots men,  
 and makes them insensible of the greatest  
 dangers. It makes men like *Nabal*, their  
 heart dyes within them, and they become  
 like a stone; so frozen in their sinnes, that  
 no fear of Hell-fire can thaw them. Thus  
*David*, when he kill'd *Uriah*, seem'd to kill  
 his own conscience. How was he bereft  
 of sense of sinne and punishment for nine  
 moneths together; yea, the time of *Bathsheba's*  
 deliverance was come, but the time  
 of *David's* repentance was not come. Who  
 ever saw the Sun so long in an eclipse? Let  
 us therefore stop sinne in the beginning:  
 For prophanenesse as well as piety is ad-  
 vanced

vanced by degrees, and in the progresse thereof, hath certain stages before it comes to the journey's end. Crush it therefore in the first motion before it comes to be a settled thought; in the thought, before it break forth into action; in the action, ere it become a disposition; in the disposition, ere it be an habit; in the infant habit, before it become inveterate, and another nature. And here also we may see how desperate security in wicked men hath by usurpation intitled it selfe to be true valour. Men count wicked men full of fortitude, which run on Gods drawn sword without any feare; when alas! it is nothing but a fortish security arising from a feared conscience. Will any say, that it is true valour in a *Bedlem* that he feels no pain, whose limbs are benumm'd and past sense.

Verse

## Verse 6.

*So the Ship-master came to him, and said unto him, What meanest thou, ô sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.*

*So the Ship-master.] The Ship-master that was, (but now no Master of it, the Tyranny of the tempest Commanding both it and him) begins to bestirre him. Great men must not thinke to be privileged from danger by the eminencie of their place. Mordecai to Hester: Think not thou shalt escape in the Kings house more than all the Iewes. Ye;* sometimes Great men are in the greatest dangers, they are most aimed at, *Fight neither against small nor against great, save onely against the King of Israel, 1 Kings 22. 31.* Now sithence there was a Governour in a ship, it teacheth us that no company can

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long

long subsist without order and superiority one above another: From the Courtiers to the Prisoners, *Gen. 39. 22.* Joseph had all the Prisoners in the Prison committed to to his hand. Ten is but a small number, yet *Moses* made Governours over ten, *Exod. 18. 21.* Yea, as there is *Michael* the Archangel in heaven, so is there *Beelzebub* the Prince of Devils in Hell: So much order there is in the very place of confusion. Away then with the Anabaptist, who would set all men at odds by making all men even. For a Commonwealth to want Chiefe, it is the chiefe of all wants, every man will doe what he list, few what they should: too much liberty would make men slaves to their own self-will. Let us therefore be subject to the higher powers, knowing that there are no powers but of God.

*Came unto him, and said.]* Every one in authority ought to look unto those which are under their command; otherwise they shall answer to God for such faults as those commit which are under their charge, through their oversight and neglect. Christ is said to have baptized,

*John*



*Iohn 3. 23.* And yet it is said, *Iohn 4. 2.* That he himself baptized not, but his Disciples. We see that the deed of the Servants being done by the countenance and command of the Master, is attributed and ascribed to his Master as his own proper work. If the Master hears of his Servants drunkenness, and punisheth it not, it is the Masters drunkenness. If the Master hears of his Servants prophaneness, and reproves him not for it, it is his prophaneness. Blame-worthy then are those Magistrates who would have the profit, not the pain; the credit, not the care of their place and charge: so that they deale with those that are under them, as *David* did with *Adoniah*, they will not so much as trouble themselves to say to Offenders, *Why dost thou so?*

*What meanest thou, o sleeper!*] See here the Gentile teacheth the Jew, the Pagan preacheth to the Prophet, and he is content to hear him. How faulty is their pride, who count it an imbasing of their knowledge to listen to the advice of others, who in any respect are their inferiours, *Ioh. 9.*

ver. 34. Yet *David* hearkned to the advice of *Abigail*, *Abraham* to the counsell of *Sarah*, *Apollos* to the instruction of *Aquila* and *Priscilla*, yea *Solomon* (the wisest of earthly Kings) had a Council of Aged men which stood before him. Neither need any man think much to learn of the meanest of men, who may be taught by Pismires and Lillyes. Yet when inferiours on just occasion adventure to counsel those that are above them, that their counsell may better relish, Let it be seasoned with these three ingredients, first, Secrecie. This alone was good in *Peter's* reproving of our Saviour, *Mat. 16. 22.* *παραβοῶν*, *He took him aside.* Secondly, Seasonablenesse. *Abigail*, *1 Sam. 25. 36.* told drunken *Nabal* neither more nor lesse, till the next morning: she thought her physick would work the better, if she gave it him fasting. Thirdly, Humility. *Naaman's* Servants: *Father. if the Prophet had bid thee some great thing, wouldst not thou have done it?* *2 Kings 5. 13.* They brought not onely good Logick, reasoning from the greater to the lesse; but also good Ethicks, *Father.* These

These cautions observed, meaner persons by Gods assistance, with hope of successe, may take upon them to advise their betters,

*Arise, and call upon thy God.*] He doth not onely reprove him for what he had done amisse, but also directeth him in what he should doe well. They are miserable Guides, that tell the wandring Traveller, that he hath lost the way, but tell him not how to finde it.

*Arise.*] Men must put away all lazinesse, when they prepare themselves to prayer. Indeed, when in sicknesse we are Gods prisoners, then we can only rouse up our souls and not arise in our bodies; then, with *Hezekiah*, we may lye on our bed and pray, pleading to God, as *Mephibosheth* to *David*, that *his servant is lame*: But otherwise, *Cursed is he that doth the work of the Lord negligently*. The first fruits of the Ass was not to be dedicated to God in the Leviticall Law, but the neck thereof was to be broken. Let us break the asses neck, let us banish all sloth and laziness when we goe about to perform any service of God,

*Call upon thy God.*] Because perchance the Ship-master had a great opinion of the sufficiency of *Jonah's* God, or because he might have a conceipt that *Jonah's* prayers might be more prevalent than his owne. *Æschinus* said unto his Uncle *Mitio*, in the Comedie:

*Tu potius deos comprecare, nam tibi eos certo scio,*

*Quo vir melior es, quam ego sum, obtemperaturos magis.*

Or else he onely aimed at a generall collection of prayers, hoping that that cable-rope would be strongest that was twisted of most severall cords.

*If so be that God will think upon us, that we perish not.*] It is worth our search to know, when these words, *If so be God will*, are to be inserted into our prayers, and when they must be omitted. When we pray for pardon of our sins, then we must omit them: For God hath said, *At what time &c. I will put all his wickednesse out of my remembrance.* Now let us not dispute of what is determined suspect what is sure. God saith, *he will*. Let us not say, *If so be*  
God

*God will.* If our repentance be unfeigned, our pardon may be undoubted: In such a case, Let us come to the Throne of Grace with boldnesse in the assurance of faith, with reasoning, trust perfectly in grace. But when we pray for the removall of punishment, then these words are no Parenthesis, but an essentiall part of our prayers, then we must submit our selves not our wills, but *thy will be done*; then with children we must not cry to carve our own meat, but eat that which God our Father cuts for us, though it be untoothsome for our palats to tast, it is never unwholsome for our stomachs to digest.

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Verse

## Verse 7.

*And they said every one to his fellow, Come and let us cast lots, that we know for whose cause this evill is upon us. So they cast lots, and the lot fell upon Jonah.*

*And they said every one to his fellow.]*  
 The apprehension of the present danger, was the cement that did glue and unite their different judgments and affections, to resolve on that, which they conceived was for their generall good. It is likely that the beasts in the Arke when they were in a common danger of drowning did agree together, and for that time dispence with their mutuall Antipathies. Grant then that we have severall tempers, humours, opinions; yet the apprehension that we have one grand unpartiall enemy, the Devil, who like a roaring Lyon seeks to devour

us:

us : This should make us centre our votes in such resolutions, which are behoofull for all our goods.

*Come let us cast lots.*] The use of Lots was very antient amongst both Jewes and Gentiles. They were of three natures, 1. The Lot Divinatorie, used by *Haman*, *Hest.* 3. 7. And as for this kinde of Lot, it is utterly unlawfull, *We have no such custome, nor yet the Churches of God.* Secondly, Divisorie, *Obad.* 11. *Mat.* 27. 35. Thirdly, Consultory, *Lev.* 16. 21. *Iosh.* 7. 18. *1 Sam.* 14. 42. These are lawfull, if used lawfully, with these cautions : First, in matters of difficulty ; As quicksilver in the *Iliaca passio*, when nothing else can untwine the guts ; in perplext and intricate causes. Secondly, in matters of consequence, otherwise there may *difficiles nugæ*; Riddles not worth the reading. Hard shells without a kernell not worth the cracking. Difficulties which deserve not the resolving. Thirdly, they are to be ushered with prayer, as in the choice of *Matthias*, *Act.* 1. Fourthly, that nothing therein be attributed to Chance, *Prov.* 16. 33. *The lot is cast into*

*into the lap, but the whole disposition thereof is from the Lord. Whole.* Fortune, that God of mans making; is a meer Idol of *Dagon*: and falls down at the approach of the Arke of GOD's providence: Looking both head and hands, power both to plot and perform. It is not Fortune blinde through ignorance that cannot see, But Divine Justice blinde through impartiality that will not see, which ordereth the matter. Lastly, no coufenage or deceit is to be used in them. Lots are Gods scales, wherein he weigheth matters of seeming equality, and shewes which preponderates: they therefore that falsifie this ballance of the Sanctuary, must needs be abomination in the sight of God.

Now because Lots may say to Cards, what *Naemi* sayd to *Boaz*, *They are near unto us, and of our affinity*; something also of the use of them. It were no great harm if there were no other Cards used, than those of Clothiers about wooll, and of Mariners in the ship. But as for Cards to play with, Let us not wholly condemn them, lest lacing our consciences too straight,



straight, we make them to grow awry on the wrong side.

Such Recreations are lawfull if we use them as *Jonathan* tasted the honey, putting forth the end of his rod he touched a little of it, and his eyes were cleared. But let us take heed of a surfeit, into which those doe fall who either play out of covetousnesse, or for more than their estates can bear, or constantly and continually; all their meat is sauce, all the dayes in their Almanack play-dayes, though few Holy-dayes. The Creation lasted but a Week, but these mens Recreations all the dayes of their lives; such using of lawfull exercises is altogether unlawfull.

*That we may know for whose cause this evil is upon us.]* The best man in the ship carried sinne enough about him to drown himself, ship, and passengers. But this milk we suck from the breasts of our mother *Eve*, to shift and post off the fault from our selves, how guilty soever we are, 1 Sam. 15. 9. *But Saul and the people spared Agag and the best sheep:* Now ver. 15. it is said, *They have brought them from the Amale-*

*Amalekites, for the people spared the best of the sheep.* He that was the greatest in the sinne, would not be at all in the shame. Should God scourge this Land with Famine, or any other generall punishment, The Courtiers would impute the cause thereof to the Coverousnesse of the Citizens: The Citizens to the Prodigality of the Courtiers: The Rich to the unthankfulnesse, discontented murmuring of the Poor: The Poor to the hard-heartednesse of the Rich: The Laity to the Clergies want of preaching: The Clergie to the Laities want of practising: Every one would post the fault from himselfe, and be inquisitive with these Mariners, *For whose faults this evill was upon them.*

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FINIS.

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